

A STATEMENT ADOPTED BY

The Associated Church Press

at its annual meeting, Boston, Mass., March 11, 1941

WORDS used by powerful and highly organized propaganda forces have, in our day, created worldwide mental and moral confusion. They have fostered organized hatred and contempt for those basic values on which the structure both of religion and democracy are reared. In such a time, the religious press of America, representing a long and honorable tradition of freedom, uncontrolled by any ulterior interest, completely non-commercial in purpose, stands for that enlightenment and good will without which civilization is doomed. Yet, where millions of dollars are being invested in the printed word for the studied purpose of destroying both religion and democracy and establishing totalitarianism, with its attendant neo-paganism, the power of the religious press is under a disturbing limitation. This limitation is failure to give church people to give it adequate support either as readers or as financial backers. While millions of dollars are given annually to the support of all other church institutions, parsonages, hospitals, settlements, or schools, the

religious press giving vital support to all of these organizations suffers neglect. The meagre financial aid advanced is designated as money to make up "losses" or "deficits"—seldom as "investment" in an institution vital to the advancement of the Kingdom of God.

In the present critical world situation, when we are face to face with the progressive paganization of all our social and political relationships, the Associated Church Press calls upon both clergymen and laymen in the churches, for a renewed devotion to the religious journal. The lack of adequate support is no credit to our statesmanship or spiritual strategy. It is high time in such a crisis for all clear visioned and forward looking churchmen to combine in a campaign to utilize fully the high values of our religious journals both through a vastly enlarged readership and a widely increased understanding of the opportunities for service to the church and state through complete support of these mediums of spiritual and intellectual enlightenment.

Editor's Creed

The following Creed was adopted at the annual meeting of editors of Religious Journals, Boston, and *The Expositor* endorses it 100%.

This Creed will interest all ministers, since in their daily work, weekly bulletins, newspaper articles, and Parish Papers, yes, and parish letters, require the same general aim and consecrated attitude that are required for the editor of a weekly or monthly publication of nationwide circulation.

A Church Editor's Creed

I BELIEVE IN GOD, and in His revelation of Himself to the world through Jesus Christ and through the Church, which is the Body of Christ.

I BELIEVE in my fellow-man, and in his ability to respond to that revelation and to follow in Christ the Way, the Truth, and the Life.

I BELIEVE in the ministry of the religious

press, and in its power to "publish glad tidings" as a part of that revelation, and of man's response to it.

I BELIEVE that I have a specific vocation to this ministry of the religious press, as definitely as does any man to any ministry; for "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—and some editors and publishers.

I BELIEVE that I am called (within the limits of my ability) to interpret the world to the Church, by the evaluation of current events in terms of Christian ideals, and by seeking to show the Purpose of God underlying the cross-purposes of men.

I BELIEVE that I am called to interpret the Church to the world, by expressing the Christian attitude toward current problems, and by seeking to show the moral and social implications of the Christian religion in the world of today.

I BELIEVE that it is my duty and my privilege

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The EXPOSITOR

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A Journal of Practical Church Methods

Purely Business

ONCE again I am capitulating before a sturdy resolve made years ago, and renewed not infrequently since, when I read testimonial letters obviously cut to a predetermined pattern or paid for so much a running yard.

In the making of a magazine, the needs, desires and preferences of various groups must be considered. It is not always simple to merit the praise of all, even though that be the specific end sought.

Volunteers a *Subscriber* from Eugene, Oregon, "Anglemen, the print job, and color selection on that Magazine cover is as beautiful as anything I have seen."

From a New York City *Advertiser*, whose profession makes constant demand upon his complete familiarity with printing possibilities, comes this gracious and sympathetic word, "Several times I have intended writing you about the very attractive form of *The Expositor*. I like the new type and the more generous amount of space (white) given to the articles. I feel sure *The Expositor* subscribers will appreciate the makeup." Gracious Brother, they do.

Writes a *Contributor* from Westboro, Massachusetts "The EXPOSITOR is one of the best looking magazines in the Religious field and your contributors must find considerable satisfaction in seeing their work handled so well."

"And that is enough Purely Business for this issue but try it. Compare the size, the readability of type, the inside and outside appearance and content, the high quality of paper used. Compare it with any magazine in the Religious Press field.

Absolutely independent of religious, business or other group or individual, without a cent of borrowed, loaned or contributed operating capital since the lush pre-1919 days, *The Expositor* has lived wholly within its income. Others beside ourselves think it is doing a pretty respectable, if difficult, job.

Joe

DEMOCRACY *at Grips with Religion*

WILLIAM TAIT PATERSON, D. D.

NEVER in the lifetime of most of us, perhaps of all of us, has there been so much talk of democracy, its foundations and values. Recently Herbert Hoover, in an address broadcast to the world, said, "What is man?—Does he possess the right from his Creator to plan his own life, to dare his own adventure, to earn his own reward, so long as he does no harm to his fellows? Or must he submerge his life, his liberties and his independent personality in an omnipotent government? If man is merely one of the herd, running with the pack, Stalin is right, Hitler is right."

Without exception our leaders in politics and in national thought have pointed to the historical fact that the roots of democracy are in religion. Democracy is the political expression of the religious belief that man is a free soul and not one of the herd. When you destroy in man the conviction that the individual matters, and matters greatly, you destroy the foundations of free government.

Two things Christian Americans should ponder deeply and seriously. First, that while democracy will perish if religion is neglected, yet religion will not perish with the downfall of democracy. Religion has lived in dictatorships, grew and strengthened in that dictatorship, and started the process that ended with the overthrow of the dictator. But democracy cannot live without religion and religious values. Only as men believe that they are endowed by the Creator with certain inalienable rights will they insist on those rights, strive

for them, fight for them, and if necessary die for them. Religion can survive without democracy, but democracy cannot survive without religion.

The second thing that we must ponder deeply and seriously is that democracy must

come to grips with religion. It is not enough to say that America is founded on religion and religious principles. We must become again a religious nation, knowing our religion, able to state and define our religious principles, and putting into practice, in our individual lives and in our statecraft, these same religious principles. It is not enough to say democracy is based on religion.

For democracy to be truly religious, we must make our democracy definitely and positively religious. The enemies to fear are those within our gates who hold religion lightly, who sneer at religious institutions, who pursue their way in disregard of religious principles. As a nation we have sadly neglected God and the Church and the Bible. We have done more than neglect, we have turned our backs on God, we have belittled and abused His Church, and we have let the dust of decades gather on His Bible. If democracy is based on religion then let the leaders of our democracy show the way and set the example of truly religious living.

Reading and Hearing the Word

All this is the insistence of this mysterious and somewhat mystifying book, the Revelation of John the Divine. "Blessed is he that readeth, and they that hear the words of this prophecy,

The Book of Revelation is a mysterious and puzzling book. It came from a prisoner of a dictator to people living under the rule of an emperor. It is concerned with those people holding fast to their religion. The emperor had been declared to be god, the effort being to center religion in the state.

It is not an old musty book, filled with fantastic notions. It is a living book portraying actual conditions of life similar to our day, and bids us look at personalities truly akin to some seen in our present-day world, so closely akin that little wonder some people believe the writer foresaw the coming of Hitler, Stalin, and Mussolini. Some of the insistencies of the book are insistencies that you and I must make as Christian people, and must hold as true American citizens.

and keep those things that are written therein.”

The writer intended his book to be read in the Christian assemblies, the Christian Churches. He demanded a hearing for it. It was a message from God to the souls of the people, and the people would neglect it at the peril of their souls. That sounds old-fashioned, “hell-fire and brimstone!” Yet consider the dominating forces in the world today: Hitler striving for the return of the old pagan Teutonic deities; Stalin cynically crushing all religion; Mussolini just as cynically using the institution of the Church for his own evil ends.

For two generations, or more, we have minimized the pulpit. We have said it has been supplanted by the press and the radio. There has been a popular neglect of preaching. We begin now to see why God set some in the Church firstly prophets, or preachers. We see now why God plans to save the world through the foolishness of preaching. “For when the world with all its wisdom failed to know God in His wisdom, God resolved to save believers by the sheer folly of the Christian message.”—I Corinthians 1:21 (Moffatt). I know there are all sorts of preachers, good, bad, and indifferent. Yet every sincere preacher seeks to bring a message from the word of God. Through good and ill repute they keep insisting on that Word.

The salvation of our democracy may well lie with just such groups as this: hearers of the Word. It is always a minority who saves us. Perhaps we have not always properly understood or interpreted the Word. But we have known the basic principles: belief in God, personal, powerful, gracious; faith in Christ, living, working, enduring; doing the right as God gives us to see the right; trust in our fellowmen. Dictatorships, by whatever name, are based on the belief that common man does not know enough, has not sense enough to govern himself. Democracy believes that the common man can be trusted to follow his light and leading, to select his own leaders.

Democratic government grew out of a democratic Church. James First of England knew that when he refused the demand of the Presbyterian Church for its right to live and worship. He said, “No Bishop, no king!” People who picked their own ministers and church leaders might soon wish to pick their own

king and statesmen. Well, he was right! Right there the seeds were sprouting that later were to blossom into Americanism.

The first place to insist upon and to preserve democracy is in the Church with a free pulpit and a free people. We hear it often in the Bible: “The word of the Lord by the mouth of” a free preacher. I know there are dangers. I know that we hear much that is foolish, fanatical, visionary, false. But the cure lies in knowing the Word.

Keeping the Word

John knew there was nothing magical about the mere words of a book. He knew the secret of power in the book lay in getting a hearing, and then in the hearing being followed by keeping.

Too many people seem to hold the Bible a magical book. They insist on having a copy in the house. But they never read it. It is like the horseshoe our grandfathers nailed above the door. It will keep the evil spirits out. Or it is like the mistletoe we hang in the archway at Christmas. It will create an atmosphere of affection. When the Word is kept between the covers of a book it is of no avail. Throw the book open and let the Word have free course in our lives. Let us learn to understand it, to obey it, to live it. Let us put our hearts and minds into the Bible. Let the Bible into our hearts and minds.

This is an old insistence. But today there is a new urgency, the defense of our liberties. No longer are you and I as individuals free to come and go. Today it is you and I as Americans. How long shall we be free Americans?

John felt a great urgency. “The time is at hand!” He heard Christ say, “Behold, I come quickly!” There is an urgency on us today, an urgency unknown to any previous generation of Americans. Our first line of defense is not in the navy, or the army, or the air service. It is in the hearts of the American people. If these hearts be sound, America lives without fear of any dictator. The power is in the Word. Open it. Grasp its meaning. Listen to the preaching of the Word. Obey the Word. “Blessed is he that keepeth the words of the prophecy of this book.”

SOME years ago, I heard a preacher say that Christianity had not snuffed out common sense. This thought has lingered with me through the years and has come to have more and more meaning as I grow older. Now I can see how applicable it is to so many situations in life. Common sense is not a casualty of Christianity. The fanatical Christian may carry his reforms too far; he may throw out the baby with the bath. We need something of the commonsense of things in our outlook on life, a sense of humor like Pat had when the priest remonstrated with him for being in a fight. The priest reminded him of what it says in the Holy Book about turning the other cheek also, and he inquired of Pat why he did not do this, to which Pat replied, "Begorra, and he hit me on the nose."

Let There Be

NO BLACKOUT of COMMON SENSE

in Christianity

by

REV. ROBERT LLOYD ROBERTS

Another preacher I heard gave the opposite advice about common sense, he went so far to advocate that a Christian must be absurd to be a Christian. He advocated that we should be queer people, in the world but not of the world, living aloof from the world. He reminded us that the preaching of the cross was foolishness to the Greeks. So he threw common sense right out of the window. If this is so, then we might just as well do like the Pharisees and get a high pillar and perch on it and be as peculiar as a modern tree-trunker.

The Quaker and the Amish believe that the world do oft proclaim the man. They don't feel they are living right unless they wear a turban that reminds them of their Christian profession of humility. But do we need to kill our vanity in this way? Did Jesus ask His disciples to dress in peculiar clothes or to wear clerical garments? I wonder. The choice between common sense and absurdity is not a very easy one to make, for at times the Christian has to be the laughing-stock of the world. And often we don't always know what common sense is. Between the black bonnet of the Amish woman and some of these creations that other women stick on top of their heads, the Amish woman seems to have the edge on common sense. And between having no reverence at all, as we find today in many family circles, and the old home where family worship and long prayers were the daily menu, we might be moved to say that common sense has been better days.

We must not overlook the fact that in theory, if not in practice, many absurdities are

advocated in the Christian church. Today we hear many good and conscientious people say that Jesus taught that the use of force under any and all occasions was wrong. All wars are bad. We must love Hitler and let him do as he pleases. If we try to stop him and try to restore decency and justice in the world, then we have forsaken Christ and crucified Him afresh and put Him to open shame. The doctrine of absolute non-resistance is not based upon common sense and so is not Christian. Christ was never absurd. We do not apply this doctrine to nature; if a fire starts, we oppose it with force and try to put it out; if a mad dog runs amuck, we call for the dog-catcher; if a kidnapper takes our child, we call for help to run him down. Let those who wish to practice the doctrine of absolute non-resistance be careful not to say that Jesus teaches us to be absurd. War may be madness, it may not be common sense at all, but to lie down before the prairie fire and let it burn one up is madness also. Let us discern between what Christ taught and what we want to believe He taught. Christ did not snuff out common sense.

When I was a boy, I attended a Christian Endeavor Society that had two or three idealists in it. One of them, a man about thirty years of age or older, told us one evening that we should take no thought for the morrow as Jesus taught us. He said it was wrong to look ahead and plan ahead but that we should live each day as it comes, for "sufficient unto the day is the evil thereof." But there is so much good common sense in the common people that no one, not even the speaker, followed his own advice. At that time, he was living on a farm and he was even then

at Presbyterian Church,
Arcellus, N. Y.

harvesting grain for the winter that he had sown the fall before. He forgot that the "fowls of the air sow not, neither do they reap, nor gather into barns"; but here he was, sowing and reaping and gathering the grain into his barn. And yet he told us we were taught to take no thought for the morrow. This is the inconsistency that is always bound to arise, when we try to enforce the teachings of Christ to absurdity. Christ spoke with oriental positiveness and did not mean for His disciples to follow His words to the letter. On another occasion He warned that the letter killeth but the spirit of the law or teaching giveth life. Even the best of advice needs to be taken with a grain of salt before we apply it to life, mechanically. "Circumstances alter cases."

Some have sought special virtue in the cloister. But monks and nuns are not always saints. Those who seek to avoid evil by retreat from society will find that evil is in their own hearts. It is better to live a normal life and meet life head-on like Jesus did than to live too much in the wilderness like John the Baptist did. One saintly woman I once knew thought herself too good to live with the common herd and so lived a life apart, a life above the world. We bought a quart of milk from her each day. One day, I noticed that she filled my bucket only partly full, and I thought she was going to give me short measure, and I thought I had found one little sin in the perfect Christian, but she fooled me, she added a tin cup of water and so filled my bucket to the brim. I got good measure, but somewhat diluted. It reminds me of a story that I was told was true, of a very saintly old elder who would not allow his wife to cook on the Sabbath Day, lest she break the Sabbath law. On this law he was perfect. But one day in a store, carrying a large market basket on his arm, he was observed by the store owner to pick up a piece of leather for half-soling shoes and slip it under some other articles he had in his basket. The merchant said nothing to him then, but when the old gentleman came up with his purchases and was going to pay his bill, the merchant added the price of the leather to the bill. The old man objected that he was being overcharged, but the merchant quietly named the articles and the prices, including the leather and the elder said, "Oh, yes, you are right," and paid his bill without another word. The merchant had been going to church some and did not have any too much faith at the best, and this nearly "queered" him for the church,

as he expected almost absolute perfection of such a good old man as this elder.

But I think that the main thing to do about our absurdities and peculiarities, for we are "peculiar people," is to blame them on ourselves and not on Jesus. Our absurdities, wrought in the name of Christ, put Him to open shame. Plutarch advises, "Moderation is best, and avoid all extremes." We are bound to carry our absurdities, our deepest and, sometimes our finest convictions to extremes. As preachers we over-emphasize some things and under-emphasize others and totally neglect still others. We should not feed our people on unbalanced rations or the hungry sheep will look up and not be fed, like I was told of a minister who gave his people alcohol every Sunday. It made no difference what his text was, it would always lead to a tirade against liquor. If we seek out and recognize our own absurdities, it will be good for us, "for the truth shall make you free."

Let us remember the parable of the blind men, who felt different parts of the elephant and then thought they knew all about elephants. Each made his own examination and came to the wrong conclusion, because his knowledge was only partial. The root of all absurdities in religion, is too little light rather than too much light. We need more of the Light.

Foes of Liberty

The church is faced with two subtle foes today, an ecclesiastical dictatorship which rejects all freedom of thought and action with religion—a kind of religious goose-step and conformity to an often out-moded *status quo* and second, a state totalitarianism which usurps spiritual power and control over individual conscience, *a la* Germany, Russia, Italy and other dictator states. We hardly know which is the greater menace, the hierarchy that proudly proclaims, "Behold, I have a corner on all religious truth," or the state which says to the individual, "Behold, I am the ultimate. You have no conscience or voice unless I decree it." Christ's teachings rightly interpreted enhance the rights of the individual above state rights. Christ did not hesitate to emphasize the supremacy of the spirit over the secular and political. The conscience and voice of church and religion must never be silenced whenever wickedness in his places is in evidence.

J. J. Phelps

The Funeral Address

WOUTER VAN GARRETT

AT THIS very moment Brother Switzler is standing before the throne of God, receiving a crown of righteousness." It was in the village church many years ago. Our richest man had died and everybody knew that on his death-bed he had been persuaded by the preacher to bequeath one hundred dollars to the church. It was in a day when almost everybody attended funerals, and the large audience was no indication of the popularity of the deceased. In fact, he was the most disliked man in our village, and all the country round about.

We were boys of twelve and we had slipped into the rear pew out of curiosity. We had had many an encounter with Mr. Switzler. We boys knew him to be miserly and mean, and we had overheard enough from our elders to get the impression that he was just about as common a specimen of humanity as one could find. When we heard that he had died we had our own opinions about his destination, as far as the next world was concerned.

You can imagine our consternation when we heard our pastor "give the old codger a rough ticket to Glory." That was not the only statement in the crude eulogy. We did not stay for all of it but we heard adults say that it lasted a full hour. We overheard some of the rougher men use profanity as they remarked: "Guess we knew old Switzler better than the parson did." I suppose our parents wondered why they had to drive us to Sunday school for the next month or two.

That was my first experience with atrocities in funeral sermons. It has not been my last. Fifteen years later I became a pastor, and I still carried with me the memory of that terrible discourse. In all these years I have tried not to make the same sad mistake that pastor made. A great deal of harm is done to the cause of Christ by inappropriate funeral remarks. The average funeral has people present who very rarely, if ever, go to church, and they form many an impression from the preacher and his remarks at the funeral. If there is any semblance of what was said about Mr. Switzler, they leave with disgust in their hearts, not only for the preacher, but for the religion he represents so poorly.

Wood, Pa.

Several weeks ago a friend made this remark in my presence: "I have never won a single church member from any of my funeral sermons." I had never given the matter any thought, but I was thunder-struck. The average pastor finds his greatest "unsaved" audience among those who attend funerals. Why should he not win the interest of at least some of them? In the case of my friend, he is known as a preacher who "eulogizes" at funerals; that may explain why he made the statement he did. An atrocity, then, is the eulogy for the deceased who does not merit the things the preacher claims for him.

Taking it for granted that the deceased did live a fine Christian life, that he was popular, and that he will be missed in the community, does that give the preacher the license to expound at great length on the virtues of the dead? It has been my experience that a eulogy is effective to the degree that it is brief and tactful.

Many years ago I was pastor of a country parish. On one occasion a sister church was without a shepherd, and the nearest preacher of that denomination was forty miles away. The father of their most active family died suddenly. He was an unusual man—a devout Christian in every respect. His widow sent for me and, in the presence of her four stalwart sons, explained that her late husband had always disliked eulogies at funerals, and she had the same dislike. Would I conduct her husband's funeral, and would I omit the usual eulogy? Under the circumstances I accepted the invitation.

The funeral was held in their church, and I tried to be as considerate of the bereaved as possible. The service was about to conclude when the door opened and a dignified man in full clerical garb rushed in and down the center aisle toward the pulpit. He whispered into my ear that he was such and such an official of the denomination and wanted to say a few words. Common courtesy demanded that he be heard. Whereupon he announced: "A great man has fallen this day in Israel." That was the beginning of forty minutes of eulogy in which every thread of the private and public life of the dead man was hung

(Continued on page 392)

The Editor's Columns

Re-Create

AND now comes the day of vacation. For the pastor whose vacation means anything other than *re-creation*, that vacation is spent in vain, and valueless to him and his people will it be.

Which suggests one matter divers Boards would have me stress. That is that the pastor, though on vacation, is not less the pastor of his church than when he occupies his accustomed pulpit. He is still the pastor of his people and though vacation surroundings permit or even suggest that he forget that fact, his parishioners don't.

Not only should a vacation spot or surrounding or activity be such as to cast no shadow on a pastor's denomination or parish, which is so obvious as hardly to merit expression, they should be such as to send back to the pulpit a renewed, refreshed, revived shepherd of souls.

For this reason *The EXPOSITOR* has long looked upon the so-called exchange of pulpits as the ultimate low in vacations. The man who takes his work with him, regardless of change of scene, takes no vacation. He simply and solely shifts the scene of his continuing activity. Nothing more.

There is no profession demanding more of a man than ours. You are not selling shoes or cemetery lots. You are selling nothing upon which you may place your hand and say, "See, that's it. The best on the market." Your work is creative, the most exacting and wearying work in the world. One can rest from physical labors by varying them. Mental labors are always mental labors and vacation for a minister must presuppose a complete mental relaxation such as the Denver pastor fails to get when he exchanges pulpits with the fellow pastor located on the Jersey Shore.

No better advice was ever given a pastor than that for vacation he get out and away. Go camping, go fishing, get into the open. After all, the groves were God's first temples

and some of us still find their noble aisles and gothic arches able to lift our souls out of the man-made wallow the times won't permit us to avoid.

But wherever you may go, whatever you may do, whether near or far, let your vacation bring that which both you and your people probably need about equally, a re-created pastor whose lungs have partaken deeply of sweet pure air, whose step has left some of its wearied tendency to lag, along the mountain trail or stream, and whose eye has been bathed clean again in a period of honest, unurged blessedly natural communion with his God.

John

Our Crete

THERE comes the time of over-satiation. One more wee, toothsome morsel leaves the tongue unresponsive. There can be too much of anything. How common the reaction, "We don't listen to the war-news broadcasts any more. They are so depressing. We have listened to all we can."

Right now seems to be the time for us to consider anew the beauty upon the mountain of the feet of Him that bringeth good tidings that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.

God is still in His heavens and though we are not right with the world, dare we lose our orientation and permit our eyes forever to see only a blood-saturated earth?

Whatever the sympathies of the Church and today they can only be well defined. The same Church has been given but one specific task. Let us be about our Father's business.

To what distant climes has frail consistency fled? We express concern over how it may be possible for speedy foe to drop out of the

night upon a Crete and rout those who have been in possession for long, and quite ignore the youth of the church, whom we have had from infancy up and who is called into the army camp, where the accoutrement with which we have provided his soul, over the years, is such that we shudder at the possibility of the first attack of the spiritual foe.

I tell you that Church in whose inner life flares up the tiniest Christian spark, hates war as it hates all other evil. It can have no single word for the oppressor but total condemnation. Our sympathy is well and specifically defined, as it should be.

But it is not ours to provide shot and shell. It is ours to provide a type of manhood which, regardless of war or peace, is sufficient unto the stresses life places upon it. Thousands of our soldiery, upon thousands, will go into the ghastly international shambles cursing the only source of help, of strength, of consolation, not knowing it is the destiny of the soul rather than of the flesh that counts.

We have said our task is to prepare men for death as well as life. Well, we now have the same opportunity we have had to exercise at it, plus an urgency no generation of men has ever known. Need we be reminded that while there are ramifications of the day demanding our thought, ramifications of social and economic mien, they are secondary. In these days as always, but with a consecrated renewal of effort, the man of God will permit others better able, to attend to the secondary matters while he leads men to the cross. Failing in this, the enemy will possess our Crete.

Paul

Seeds For Thought

THE Brown Seed Company gives no warranty, express or implied, as to description, including kind, variety or name, quality, productivity, or any other matter of any seeds they send out and will in no way be responsible for the crop."

Those are the words printed across the attractive letter-head of the company whose president has just written me.

There must, of course, be some justifiable reason for such a legend going out on every letter from the company office, but it is bound to make any sower who goes forth to sow his seed, question.

What is your own reaction to it? Does it

invite you to buy your seed from that firm? Possibly that is why it is printed in a size of type which is hardly large enough* to be legible.

When you buy seed for planting you are entitled to know the variety if not the actual scientific name. You should know with a fair degree of accuracy its quality, its productiveness, as well as the type of soil in which it would best flourish. Else what is to prevent the crop from being wild oats or tares? What to prevent shallow planting when depth of soil is required?

Today you are planting. On some tomorrow the harvest will be reaped. That is as inevitable as that shine follows shower. You are cultivating the seeds of eternal life, of righteousness, of brotherhood, of the Kingdom. Or aren't you? Others are looking and will increasingly look to you as a seed authority, who knows his seed and knowing it has enough confidence in his product to name it, qualify it and guarantee its fertility and productiveness.

The more the world roots up, the more seeds you must plant, lest the world become utterly barren. That is so obvious as to be trite.

Seed-growers may not wish to stand behind their products, to the last seed. The minister must, for upon him more than upon vast mobile armies and navies will the livability of tomorrow depend.

Paul

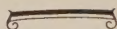
Parable of Lamps Without Oil

IT CAME to pass, that in the cool of the evening the prophet did take up the Book of Life and read therein. And the passage he read was that of the wedding where five of the Virgins thought only of themselves, of their apparel, of the impression they would make, perchance upon the groom's attendants, and they took no oil for their lamps. Behold when the hour came their lamps were gone out and they were truly left out in the dark. Moreover, they had failed their friend, the bride, who had trusted them. Howbeit, they were sorry only for themselves.

Now after many days these five Virgins did marry and bear children and their children's children cover the earth as the waters cover the sea. Some of them are teachers and they,

(Continued on page 392)

CHURCH METHODS



STARS AND STRIPES

BULLETIN BOARDS

ACCORDION DOORS

CORNER STONE LAYING

EDITOR'S CREED

A Creed For An American

I believe in America—An America which stands for the equal rights of all to life, liberty and the pursuit of happiness; which stands for duties as well as rights; which puts people first and things second; which rejects hatred and intolerance, the bulwarks of slavery, and cherishes goodwill and understanding, the bulwarks of freedom.

I Believe in America—an America fashioned from the fibre of many races and peoples, where none shall know discrimination and all shall have respect; an America where the de-cencies of brotherhood can be practiced under a common Fatherhood; where the sacredness of the individual is not lost under the domination of the state, and where the church of God speaks not with the voice of a dictator but with the Voice of God.

I Believe in America—an America strong through the high warrants of the Bill of Rights—the rights of freedom of speech, freedom of press, freedom of assembly and freedom of religion; an America which stands not for self-ish isolation but for courageous co-operation with all men and nations of goodwill; which dares to dream of a Kingdom of God on earth, when wars shall have ceased throughout the world and the principles of the Prince of Peace, of Love and Brotherhood, shall rule in the hearts of all men everywhere.

I Believe in America—an America which shall be the consummation of all the Utopian dreams of all the dreamers of the world—A Commonwealth of Goodwill.

I BELIEVE IN AMERICA.

What Do You Know About Your Flag ?

All Americans love the Stars and Stripes, but many are woefully ignorant of its history, of the rules to be observed in showing it formal respect and honor, of how properly to display it on various occasions. Flags of the United States, just off the press, will set you right on all matters pertaining to the American Flag. Also included in this booklet is the his-

tory of State Flags. The illustrations are in true colors. To secure your copy enclose 25 cents in coin or stamps with this coupon.

The EXPOSITOR

Caxton Bldg., Cleveland, Ohio

Enclosed is 25c for which I desire a copy of "Flags of the United States" just off the press.

Name ----- (Print)

Address -----

The Larger Ministry

As Valued by One Contributor

"I must thank you for the encouragement that I have received from you in the past. My gratitude to you is beyond words, and if, through you, I am enabled, from time to time, to play a small part in the larger ministry I shall deem it a priceless privilege."—W. J. R., Philadelphia.

Flag Dedication Service

The dedication service on page 313, June issue, was written by Rev. John A. Hayes, First Presbyterian Church, Red Bank, New Jersey, used in his local Church, and submitted "for the information of the brethren as a whole, and it may serve as an incentive for some one to write a better one." Through an oversight, the name and address were omitted by the printer at the time the pages were made up. It is given here, so that any one desiring to consult Rev. Hayes about the service will know that it was available through his thoughtful-ness.

100,000 Club

Seven years ago, the Southern Baptist Denomination found itself in a quandary financially, along with practically every other organization in existence, and Dr. Frank Tripp led

out in a program of debt paying through a special channel which should be handled in a manner that would not increase expenses, thereby allowing all the money collected to go directly for payment of debts, and achieve a "Debtless Denomination by 1945!"

The Sunday School Board later took it under its ministry and now Dr. J. E. Dillard, head of the Promotional Work for the Southern Convention acts as the director.

In 1940, the 100,000 Club paid \$158,279.43 on denominational debt. That amount is about the same as for each of the preceding six years. This year the division of the 100,000 Club funds will be—

Foreign Mission Board	18. %
Home Mission Board	29.7
Southern Baptist Seminary	18.33
Southwestern Seminary	20.33
Baptist Bible Institute	12.33
Southern Baptist Hospital	1.3

Coupons like the following are made available to all lay members, through Church Bulletins, Denominational papers, weekly to afford every reminder possible

----- 100,000 Club

I hereby join the Baptist Hundred Thousand Club at \$1.00 a month for a debtless denomination by 1945.

Name -----, Address -----

Shifting Populations

This inconceivably serious problem of today, confronting Christian peoples of the world might well be made the basis of study for the Men's Classes in our Churches, as well as Women's Mission Groups.

Migrants in our own land, always a social problem and aggravated through the long years of unadjusted circumstances following in the wake of the last war, have developed into a National sociological and economic problem. While the government has done much to arrest the increase of this problem, especially among the youthful members of our citizenry, the actual solution of the maladjustment rests with the Churches and affiliated institutions. Not only must the migrant be freed of his hopelessness in regard to his financial status, but he must be rehabilitated so far as his spiritual life is concerned, and he must be established as a community member.

In the five pamphlets on "Uprooted Americans," as the study text and "Move On, Youth!" by Nall as background material, both men and women will find that the Church cannot re-

main static. The first concern of the Church is *humankind and its needs*. When humans are on the move and in need, there the Church must be also. Study of the needs, *Home Missions* if you please, will help the Church to anticipate many of the problems of our hapless groups, and be there to minister before the acute stage is reached, rather than to follow reluctantly in the wake of wretched developments.

Foreign Missions today will find the horizons crowded with hapless, homeless wanderers, human beings pulled up by the roots, physically, mentally, and spiritually, left to wander and to wither. Some may find physical sustenance in some foreign setting, but what of their outlook mentally, and their overwhelming spiritual needs?

Defense materials are necessary, but what of the needs to which the Christian Church alone can minister? "Stand By for China," by Poteat; "Dangerous Opportunity," by Ballou; "China Rediscovered Her West," a symposium by leading missionaries and Chinese leaders, these deal with facts as potent and real as any munitions, oil, or aircraft needs before the nation today.

Men, women, and young people of thinking age, will not remain smug and self-satisfied in their attitude when acquainted with conditions among "Migrants." More than that, such knowledge will develop a sense of stewardship that no amount of preaching will instill.

Altar Cross

A most recent item is the Unitype illuminated altar and communion table cross as per illustration, the first production being in April, 1941. This is a strictly superior item in every respect to meet the demand for a higher class of cross suitable for memorials. The lighting is soft and without spots obtained by a system of fluorescent tubing, gas filled and covered with a soft opal glass. The price is \$72.50 as shown with deductions for the omission of the IHS, the halo rings or both. We believe this item to be of real interest to Expositor readers.



Accordion Doors

Figuring ways to meet the needs of people in their personal and group activities is a never-ending job for many people, and the specific need in Church, Sunday School, and Educational Buildings for loose, flowing plans; rooms not too sharply separated from one another, rooms that can be used as units when necessary, and still be thrown into one large space, has kept architects and some manufacturers on the run for some time.

The great number of inquiries coming from EXPOSITOR readers on the matter of "partitions" emphasizes the potential demand for some adequate means of being able to make single unit rooms for specific class work in the Sunday School section, and still have space for a single large room for social activities, worship services, etc., and it appears now that this need will be met through installation of Accordion Doors, easily installed, durable manufacture, running on a track, made on the order of Venetian blinds with the sections running vertically, adaptable to any color scheme. Prices are reported as ranging from \$25.00 for the smallest unit complete to \$48.50 for larger units complete.

The item is new, and we are getting information for you, and if possible to secure illustrations for the next issue, we shall be able to show you just how they look and operate.

Adhesive That Seals, Insulates, Lasts

Keeping the Church building and the various items of equipment in good repair needs constant vigilance, ingenuity, and repair material that "works" when it is applied. A new adhesive was recently put on the market that will seal the most unlikely things, such as tile, plywood, wallboard, steel, or concrete. It is reported to have a bonding strength averaging more than 100 pounds to the square inch. It is waterproof in fresh and salt water, does not dry out or become brittle, is not affected by cold or hot temperatures. It claims insulation value, cuts like wood after it has set, can be painted, and can be secured in modest containers of 2-oz. and 5-oz tubes for 25c to 40c, or larger quantities for building maintenance use.

Christmas Decorations Planned Now

Rev. John E. Nelson, Fraser Apts., Spencer, Iowa, writes—

"We have a new church (Lutheran, 1939) and each year we have a Christmas decorating committee to decorate the church inside and out with trimmings and

lights, and so far we have done a nice job of it.

"We are searching for new ideas for this coming Christmas Season and in our search for ideas, we wrote to the Central Lutheran Church at Minneapolis, and Rev. Stub has referred us to you, thinking that possibly you might have, or might know where we can get ideas on decorating and lighting for churches at the Christmas Season.

"Any suggestions or ideas you may have, or if you can refer us to anyone where we may get ideas, we will be very grateful for such information.

"We would greatly appreciate a copy of your magazine, Journal of Practical Church Methods and thanks very much."

EXPOSITOR subscribers are invited to make suggestions to Rev. Nelson direct, or send them for printing in a coming issue. The General Electric Company has done a great deal in pioneering Christmas decoration both indoor and outdoor in some of the urban communities, and it may be that specific suggestions are available from that source. Holy Communion Church, Racine, Wisconsin, and St. John's Minneapolis, both won prizes last year in the industrial classification for outdoor Christmas decoration.

Sunday School Attendance

Five children of Mr. and Mrs. Jacob Blarr, 28 Domedion Street, Buffalo, New York, are reported to have attended St. Stephen's Episcopal Church, 1982 Bailey Avenue, every Sunday morning as follows:

William,	age 17,	12 years	attendance
Frederick,	" 16,	11 "	" "
Jean,	" 14,	9 "	" "
Lawrence,	" 12,	7 "	" "
Raymond,	" 11,	6 "	" "

The pastor, Rev. Melvin Abson, says: "The family are working people, the father an electrician; they live 1½ miles from the Church, and for years during the depression, Mr. Blarr was unable to bring the children to Sunday School, but they got there just the same and on time. The record is remarkable, and shows what can be done where there is a will!"

Five Year Program to Be Planned

First Baptist Church, Shreveport, La., has planned a five year program, looking toward the 100th Anniversary as the climax. Dr. M. E. Dodd, the pastor for many years, reports the following objectives, as suggested by the membership:

- Building an Educational Building
- 5,000 active Church Members
- 3,000 active Sunday School Members
- 500 in B. T. U.
- 500 in W. M. S.
- 500 in Brotherhood

A Debt FREE Church
Here is a worthy outline for any Church to
undertake, on a proportionate scale, with any
anniversary as the climax.

Prayer
Hymn
Address
Hymn
Benediction

Corner Stone Laying

Minister: Our help is in the name of the Lord.

People: Who hath made heaven and earth.

Minister: The Stone, which the builders rejected,

People: Hath become the head of the corner.

Minister: This is the Lord's doing,

People: And it is marvelous in our eyes.

Minister: Read Joshua 24:27. Blessed be the name of the Lord.

People: From henceforth even forever. Amen.

Board Member: Read Psalm 127:1. Gen. 1:16-22. II Chron. 5:13-14. Ezra 5:8-15. Matthew 7:24-27; 16:15-18. Eph. 2:19-20.

Minister: Prayer

Hymn: "We Praise Thee, O God."

(Here shall follow the laying of the stone.

After the usual articles, such as records and plans, have been deposited in the cavity prepared for them, the minister, or other person appointed for the purpose, assisted by the elder shall lay the stone in place. Then the minister, placing his hand on it, shall say:)

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this cornerstone of an edifice to be here erected under the name of ——— Church, and devoted to the worship of Almighty God.

No other foundation can no man lay than that which is laid, which is Jesus Christ. In this place by the faith multiply, the fear of God, the love of the members one for another. Here let the voice of prayer continuously rise to the throne of Grace, the voice of rejoicing and invocation, the voice of praise and invocation. Thy most glorious and honorable name, be the name of the Father, and of the Son, and of the Holy Ghost, henceforth and forever. Amen.

Broadway's Great Plays To Be Available In 16mm Films

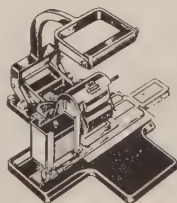
Now it will be possible to see Broadway plays in every city and town of the country through the medium of 16mm films. Exact reproductions of plays, filmed with stage technique, will be presented at local, non-theatrical showings.

This amazing revolution in the American theatre has been brought about by Joseph Pollak, actuated by twin incentives which resulted in the organization of Theatre-on-Film Inc. The two-fold purpose of Mr. Pollak's plan is to make Broadway plays with their stellar casts available throughout the land and to supply the long-felt need of more than 25,000 owners and renters of 16mm sound-equipped projectors with new, original material prepared especially for them.

It is the plan of Theatre-on-Film Inc. to choose outstanding plays of each season and film them in their entirety exactly as they are originally produced and directed with their original casts, settings, and costumes and make them available for non-theatrical showings in schools, Churches, charitable and social organizations, and in private homes. The company's program for this season consists of four to six productions culled from the best of available stage plays. Each film will be made in accordance with the highest standards of theatre technique; this alone is a great innovation in the history of picture-making for it differs greatly from screencraft.

The first production of Theatre-on-Film Inc. "Journey to Jerusalem" was completed early in the year. "Journey to Jerusalem" was written by Maxwell Anderson, one of America's most distinguished playwrights, the author of the Pulitzer Prize play, "Both Your Houses," and more recently "Masque of Kings," "Knickerbocker

THE ELLIOTT ADDRESSERETTE, meets the demand for an addressing machine at a low price for personal and business use, parish addressing that must be done year in and year out. It eliminates the time and bother of hand or typewriter addressing and puts mechanical addressing within the reach of even the smallest user. Closest comparable equipment sells for more than three times as much. It means mechanical addressing what the portable typewriter meant to typewriting. Turn to page 379.



Holiday," "High Tor," and "Key Largo." Another eminent American dramatist and Pulitzer Prize winner, Elmer Rice, directed "Journey to Jerusalem." "Street Scene," "Counsellor-at-Law," "Two on An Island," and "Flight To The West" are among his other prominent works. Millia Davenport designed the costumes for "Journey to Jerusalem." The original Broadway cast, which portrays its same roles in the film includes Arlene Francis, Sidney Lumet, Horace Braham, Frederic Tozere, Arnold Moss, and Alice Reinheart, all players of great prominence in the New York theatre. This first Theatre-on-Film production is a full hour and a half entertainment.

"Journey to Jerusalem" was selected by Theatre-on-Film Inc. as its initial production because of its individual and particular fitness for the cultural, religious, and social fields. It was hailed by the New York critics and the public as a dramatic masterpiece. Richard Watts, Jr., Herald Tribune, said ". . . has the dignity, earnestness, and high purpose of all the author's works . . . one of Mr. Anderson's most admirable plays." Sidney Whipple, World-Telegram, called it ". . . dignified and beautiful . . . an important play." H. I. Phillips of the Sun welcomed it as ". . . as fine a thing as the theatre has ever offered . . . the story of the young Jesus is beautifully told . . . a wholly flawless production in every detail . . . few plays in theatre history have been so worthy of public attention."

"Journey to Jerusalem" exemplifies the policy of Theatre-on-Film Inc. to bring to the entire American public identical reproductions of Broadway plays. Heretofore, these plays have reached only a very small percentage of the people in the larger cities where road companies have played. Beyond these few cities visited by road companies, the vast audiences throughout the nation have not been permitted so much as a glimpse of a stage play.

With their productions, Theatre-on-Film Inc. will perpetuate on film the great art of the living drama. Its aim is to enrich the world by creating a permanent library of great plays comparable to the existing store of recorded great music, fine literature, and the masterpieces of art.

All Theatre-on-Film productions will be made *exclusively* for 16mm *non-theatrical* showings. At present, approximately 99% of all 16 millimeter full-length films have been scaled down from wider gauge film which has already served its entertainment purpose in the motion picture theatres and which has, con-

sequently, been seen by a large majority potential 16mm film audiences. Theatre-on-Film Inc. has chosen this field because of urgent need for new, original, never-before shown feature films. The films are available only in 16mm.

Theatre-on-Film Inc. has established offices in New York, headed by Joseph Pollak.

EDITOR'S CREED

(Continued from page 355)

lege, with charity toward all and malice toward none, to give constructive leadership in the applications of the timeless precepts of the Catholic Faith to the ever-changing conditions of a Church, a nation, a social order, and a world in the throes of basic transition and to endeavor, so far as in me lies, to orient man and society toward God.

TO THAT END, I will be constant in prayer, seeking the guidance of the Holy Spirit and never writing anything without a silent petition that it may be to the glory of God and the building of His Kingdom; I will be tolerant of criticism, realizing that I can always be right and that it is not my will but God's that I am seeking to express; bold to proclaim what I know to be true, without fear or favor; frank to admit my failures and shortcomings; quick to praise, without flattery; constructive in criticism, without fault-finding; slow to anger, without forgetting the righteous indignation is a part of man's God-given conscience.

I WILL SEEK the spread of Christ's Kingdom throughout the world; the unity of the Church on the solid foundation of the Catholic Faith; and the building of a Christian society; that His will may be done on earth as it is in heaven. AMEN.

A prayerful consideration of this Creed might also help to instill a much needed appraisal of the actual function of Religious journals in the life and progress of the Church, as well as a more healthy appreciation of the actual accomplishments of the Religious Press as a whole. Church leaders generally, but ministers especially, need to acquaint themselves with general publishing programs, as opposed to Religious publishing. All journals edited and printed for a specific class of readers, devoted to a specific cause, are at once beset by all the problems of the class of readers served, plus the cause which they seek to serve.

Our Hope and Prayer For Our Nation

CHARLES HADDON NABERS, D. D.

mans 10:1.

THE week surrounding the national holiday is the open season for patriotic poetry and political flag-waving. At this season of the year, our zeal for our country makes the boundaries within which we keep safely enclosed during most of the year, and shout lustily in honor of America.

This is no substitute for religion, but when guarded within proper bounds, it is not contrary to Christianity, for true patriotism is always commendable. A true nationalist must have an appreciation of his own country before he can have an appreciation of other nations. As some one writes, an egotist is not a man who thinks too highly of himself, but one who thinks too lowly of others, then a narrow nationalist is not one who praises his own country too highly, but one who fails to praise other nations enough.

The most complete epistle that Paul left us of the dozen in our New Testament is the one written to his fellow-believers in Rome. No man has ever been a greater internationalist than the apostle to the Gentiles. His divine mission was to carry Christianity to men beyond the bounds of his nation, geographically and racially. He preached over Asia Minor, and in places that have constituted at least a dozen European countries. To a superb degree never surpassed, he grasped the significance of Christ's statement, "The field is the world," and heeded the command to "Go ye into all the world, and preach the gospel to every creature." He loved the whole world, and the love which Jesus uttered over Jerusalem was not a cry he had for Ephesus and for Philippi, for Athens and for Rome, for male and for female, for Jew and for Gentile, for paid and for free. In truth, he would gather them all into his arms, and by the grace of God, love them all into the worldwide kingdom of God.

Presbyterian Church,
Greenville, South Carolina.

May, 1941

But this internationalist was also a devout nationalist. In his letter to Rome, he gives an entire section to the position of his own people, one of the chapters of which opens with his hope and prayer for the nation of which he is a member. It begins: "Brethren, my heart's desire and prayer to God for Israel is, that she may be saved." It is the earnest hope of a true internationalist as he contemplates the situation of his own country, the prayer of nationalism of an internationalist.

It is a prayer, and not a boast; a hope for a nation, and not a "halloo" about a nation. Of course Paul was proud of his Jewish citizenship. That pride is stated in detail in his letter to Philippi: "If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews," but later in that same paragraph, he throws his national pride on the dump pile, as he contemplates the more essential matters of spiritual living in Christ.

When we think about our own country, it is never an occasion for prayer rather than pride. No nation can boast in the presence of a suffering world. Our man-made schemes of government and organizations in national relationships can become mighty Frankensteins to pounce with destruction upon their makers.

How futile is the pride of man! In 1912 the mightiest ship ever built set forth from England for America on its maiden voyage. Its advertisement had proclaimed its indestructibility. But an iceberg ripped it apart, and when it sank beneath the icy waves, there were more than a thousand human lives lost. The cartoon which called forth the pride of man was of a piece of wreckage floating upon the waters. On this little piece could be read the name of the vessel, "Titanic," and the name of the cartoon was one word from the

advertisements: "Unsinkable!"

When a nation boasts that poverty has been forever banished from its borders, it may be just around the corner from the deepest depression a modern world has yet known. When a statesman returns home to proclaim that his actions have guaranteed "Peace in our time," the guns for the mightiest destruction of men, nations and property ever known may be quietly assuming their position on a battle line. Kipling knew all this when he set the note for Britain's Diamond Jubilee in 1897, not with a song of triumph, but with a hymn of prayer:

"God of our Fathers, known of old,
Lord of our far-flung battle-line;
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

When spiritual values are either wholly forgotten or partially obscured by the pressure of other interests, a nation is in deep danger of losing its soul. And when the soul is lost, that nation is dead, no matter how mighty its army of land, sea and air, and no matter how great may be its supply of buried gold.

The significant thing about this prayer of Paul for the people of Israel is that these people were apparently unconcerned. Had they been asked, they would probably have said: "Here is a man praying for our saving. We need no salvation." It is as if they were in the same category with the church of Laodicea to whom the Divine Spirit sends this message: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." That is Israel in the first century; that is America with our boasting and pride today.

O Lord, save America from sin. Save America from all the evils which lay heavy upon our people today.

Men of the church of the living God, my heart's desire and prayer to God for America is that she may be saved from blindness to our own lack of spiritual emphasis. Let us not confuse the cause which seems most pleasing to us with the cause of the Lord. Often we may be fighting for our prejudices when in truth we think we are fighting the battles of the Lord, and we are merely fighting for selfish ends. Our nation is blind to the steady and almost unbroken manner in which we have been encroaching upon the portion of our time, our means and our energies that should be devoted to God and to His work.

Spiritual power is dependent upon effective prayer. Prayer is slipping out of American life so rapidly that we shall discover one day that it is gone. Life is held to spiritual plateau by men and women who dwell in the secret place of the most high through the comradeship of intercession. Back to our knees, to build again a fellowship with God through prayer. Back to our knees, to agonize over the sad condition of individuals and groups who grope blindly without a saving knowledge of Christ. Back to our knees, to ask that God would open our eyes to the needs of His children, our part in bringing Him into other lives, and our opportunity for demonstrating that the Sermon on the Mount is more than a beautiful theory.

Men of the church of the living God, my heart's desire and prayer to God for America is that she may be saved from sin. We are a backward nation in regard to crime. Our statistics in crime are a disgrace to civilization. Theft, fraud, violence set us apart from other nations and far below every other country in the western fringe of culture. Human life is cheaper here than in many other countries. Not only so, but our own part of the country is not above, but below the national average. Human life is cheaper here than in many other states. But crime is only a small part of sin. In the human heart are the sins which even tuate in crime, and my hope and prayer for the salvation of our nation from those sins of hatred, greed, lust and beastiality which result in the lowering of moral standards, in the debauchment of social life, in the destruction of home sanctities, and in the laxness of both business and international moralities. When Reinhold Niebuhr wrote a book called "Moral Man in an Immoral Society," he laid an indictment upon our nation whose people act one way as individuals and a much lower way as members of the social order. If sin is to be uprooted from American life, it must be run out of personal lives, and from social, commercial, political and corporate life as well.

Men of the church of the living God, my heart's desire and prayer to God for America is that she may be saved unto a destiny worthy of the blood and the tears, the anguish and the labor expended by our forefathers in the efforts to build on the fair shores of a new continent a nation worthy of God-enlightened and Christ-redeemed men. In the early morning of the seventeenth century little bands of Christian pioneers braved the uncharted spaces

of a vast ocean in order to release their minds and hearts from the thralldom of prejudice, from the chains of age-old hatreds, to strive to follow the Savior of the worn and weary ones of earth, and to lay the foundations in peace, in consecration and in divine purpose for a nation where men could serve their fellows and their God in a way not elsewhere possible. To slough again into the morass of hatred, to sink in the quicksands of either greed or materialism is to be false to the heritage and hope of our fathers.

America the Beautiful! By faith I see a nation that can be used by Christ to aid the suffering and sad in every land, not do it ourselves, but let God use us for His agent in doing it. The physician can only set the broken bones. God mends. When we think we are mending, we are getting morally convicted.

America the Beautiful! By faith I see a nation that shows national as well as personal love for all creeds, races and classes, and not with such an air of superiority as to make those with whom we differ feel like moral per-

America the Beautiful! By faith I see a nation that puts God above every other consideration, and realizes that spiritual values

are weightier in national life than any and all other values. Our best program of preparedness is Christian living. A fully prepared army can crack the Maginot line, but it cannot crack defense in God. "If God be for us who can be against us?"

America the Beautiful! By faith I see a nation that can bear depression without despair and prosperity without pride, whose pillars are built upon the solid rock of the Gospel of Christ. For it is likewise true that whatever nation heareth these sayings of mine, and doeth them, I will liken it unto a group of wise men who built their country's policy and practice upon a rock; and the rain descended and the floods came—floods of passion and hatred and greed and vice and sheer littleness, and the winds blew—winds of indifference and of ignorance and of prejudice, and beat upon that national house; and it fell not, for it was founded upon a rock, that rock being Christ.

On July Fourth my song is not "The Star Spangled Banner" but—

"In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."

Brethren, my heart's desire and prayer to God for America is that she may be saved.

THE DISTRESSED *and Their Deliverer*

W. FRANKLIN HARKEY, D. D.

And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them walking on the sea; and he would have passed them by." Mark 6:48.

THE significance of this old story has dawned upon us anew amid our distresses and frustrations. Like the disciples also, we are in danger of failing to see our Deliverer. We are well acquainted with toiling and distresses. Delusions and fears are not far from us at any time. It must be our fault that deliverance from our distresses and fears seems so far away.

The text reminds us of one of the busiest periods of our Lord's ministry. Only a few hours before, He had performed the wonder-

ful miracle of feeding the five thousand. That event had become the basis of His message to the people. Then, as the night drew on He sent the disciples to the other side of the Sea, while He himself retired to the mountainside to pray. What happened that night is well known to every Bible reader. It was a tragic night, for the disciples were alone, without their Lord. In the midst of the sea a terrific storm broke and the frail boat was in danger of coming to grief, "for the wind was contrary."

Now, our situation is not essentially different. Stormy winds howl around us. The forces of evil seem all powerful. The sea of life becomes rougher and the waves tempestuous. From whence shall come our help? Is there no deliverance? In the midst of the storm it

Washington, Pa.

(Turn to page 376)

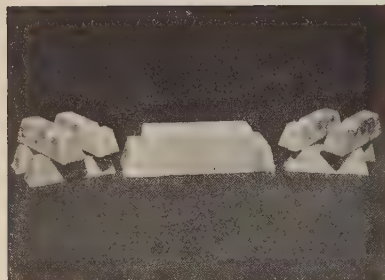
How much we accept as the air we breathe. In those upward pointing fingers of the church, to who knows what is back of that call in the m the Meneely Bell Company and educational story of



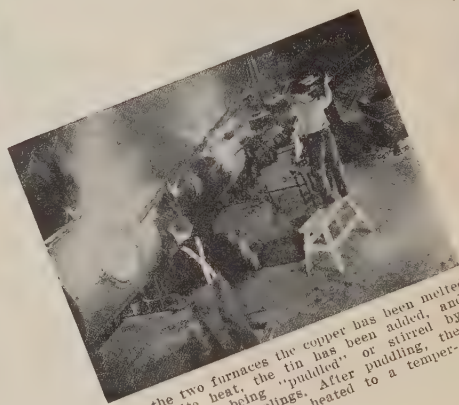
1 Every one of our bells starts in the drafting room. Designs made here are scientifically based upon the results obtained from thousands of castings, so that the fundamental essentials of pitch, tonal quality and carrying power are moulded in at the very start.



2 From the design, the sweep pattern is made. Here you see it used by skilled workmen to form the mold. On this core, the inside of the bell will be cast. Many layers of loam are baked on before this, and its counterpart, the outer mold, are ready to receive the metal.



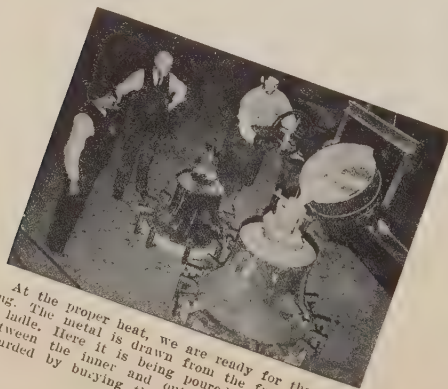
Here are the metals from which bells are actually made. Pigs of copper, straight from the mine in Michigan, are melted and mixed with the center block of tin, part of a shipment from the Malay Straits.



3 In the two furnaces the copper has been melted to a white heat, the tin has been added, and the alloy is being "puddled" or stirred by inserting green saplings. After puddling the "bell-metal" is further heated to a temperature of over 2000 degrees.



With the bell examined for faults, and if high standards correct them, instruments are tone.



4 At the proper heat, we are ready for the casting. The metal is drawn from the furnaces into a ladle. Here it is being poured into the space between the inner and outer molds. Cooling is retarded by burying the large castings.

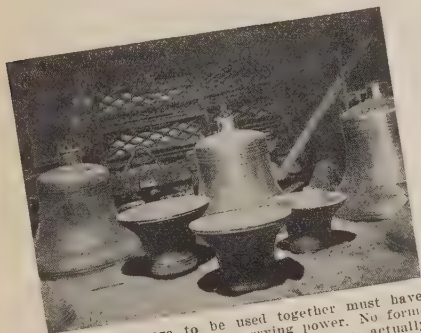


5 Cooled, the outer case is lifted off and we first see the bell in its final form. Next the inner case must be "shaken out" and the casting cleaned of the parts of burned out molding sand that still cling to it.

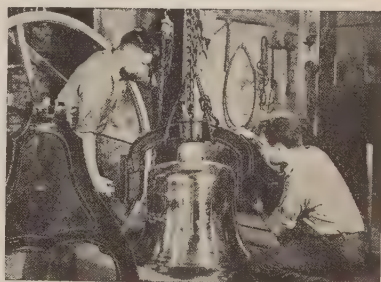
ed. We use it. That's all. Weekly, the spires,
e unto me all ye that labor," they call. But
We are indebted to Mr. Clinton Meneely of
York, for this pictorial
Church Bells. (Eds.)



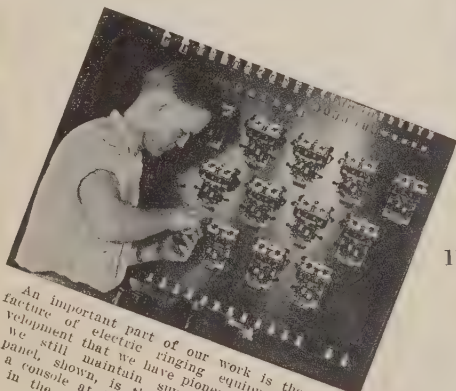
9 If the bell is satisfactory, it is sent out to be finished. In several polishing steps, the thin layer of dirt and oxidation are removed, and the lustre of the pure metal is brought out on the surface.



8 Bells that are to be used together must have equal tonal quality and carrying power. No formula can guarantee this. Our bells are actually "tone matched" and if they do not fit, we go back again to our start in the drafting room.



11 In the meantime, the mountings have been prepared, and here we see the yoke being fitted. Care and precision are necessary for the proper "hanging" of the bell will be one of the factors in producing the best results in the tower.



10 An important part of our work is the manufacture of electric ringing equipment, a development that we have pioneered and in which we still maintain supremacy. The control panel, shown, is the connecting link between a console at the organ and a chime of bells in the tower.

10

el, we ex-
correct any
up to our
beginning and
n scientific
alysis of its



Installation is often a simple matter which local
yers can take care of. However, there are
occasions when we are called upon to do

We keep a complete stock of rigging ma-
als, including such special "aky hooks" as the
shown.



13

13 In this way we have filled the tower—not just with so many pounds of metal and parts, but with a musical instrument—the finest that skill, workmanship, and artistic judgment can produce.

is well that we get our bearings.

The Distressed Ones

The disciples faced terrific odds. Why should those who follow the Lord be faced with such trials? Immunity from distress is not afforded those who follow Jesus. Much of the ministry of Jesus was around the shores of the Sea of Galilee—"The Sea where Jesus loved so much to be." From this section came most of His disciples. They knew the sea and they were sturdy men. They faced the difficulties and hardships of discipleship no less than others who followed the Lord.

Christians nowadays feel that they are the distressed ones. Christianity has never offered ease and comfort. Our present generation has not been subjected to hardships. It has suffered little for righteousness' sake. For the most part our boats have sailed in calm weather. We are prone to forget that the church was born in a time when the foundations of life were crumbling. The early Christian community won its amazing victories against the opposition of a pagan world. A sentence from a letter of a missionary in China carries this sentiment, "It is a singular paradox of history that the times of the most intense political chaos and human misery have not infrequently been moments of the highest intellectual and spiritual achievement."

We are fearful and afraid. A few bad rulers have upset the peace and harmony of millions. We whistle to keep up our courage. Faith departs; optimism dies out, and we are in distress. Good people often come to this place. Reverses may befall us in the progress of the Kingdom. Set-backs may come. Often that is the case in the life of the church no less than in the lives of individual Christians.

Some of the choice spirits of history have faced these contrary currents. Moses found the winds strong against him, but finally God brought him out into a large place. It was David, the sweet singer of Israel who cried, "Before I was afflicted I went astray, but now I keep thy law." Even our Lord Jesus went on to Calvary knowing that He would achieve victory for all men.

These contrary winds come as testings. Frequently Christians are tempted to give up. They feel that life has dealt unkindly with them. They forget the goodness of God, and the all sufficient Christ. In that very fact there is the promise of something better. When men have exhausted their own resources they begin to look for help from other spheres. When the disciples were fearful and afraid at that very moment deliverance was not far

away.

The Coming of the Deliverer

How simple and suggestive is the story. "About the fourth watch of the night he cometh unto them walking on the sea." Of one thing we are sure, the world is looking for a deliverer. It is baffled. Men know not which way to turn. All kinds of panaceas are offered. All kinds of personalities are offered as our deliverers. The rulers of this world have failed to bring us peace and joy and satisfaction. Apparently we are in "the fourth watch of the night," but no deliverer is able to bring us through to safety. Where shall we turn? Who is he that is able to bring deliverance? To distressed men and women we must state that we know a Deliverer Who is able to save. Even as Jesus said to the distressed disciples on the Sea of Galilee, so is He willing to say to us, "Be of good cheer; it is I; be not afraid."

But there is a condition before we can rest assured of God's help. "And he went up unto them in the boat; and the wind ceased." However dark the present may be we have hope if Jesus is with us. At the point of greatest danger Jesus appears. He is still the Lord of Glory and the world's deliverer. Though men may not recognize Him, yet His mighty power to redeem is still felt in the hearts and lives of multitudes.

Too often we become afraid and terrified because we do not realize the presence of Christ. On his way to Rome, a prisoner, Paul becomes the hero of the voyage. Men's hearts are affrighted by the waves and the storms. All seems lost, but in that crisis it is the Christian who calmly says, "Wherefore, sirs, be of good cheer; for I believe God."

The terrors of life may not be lessened for men of that type, but they have a faith that overcomes the world. Victory is inevitable when men lay hold of the promises of God. The opposition to Christianity is fierce in the hour in which it is our privilege to testify to its saving power. The attack is violent and venomous. Many Christians are alarmed. We are prone to forget that the winds have often been contrary, that other generations have been faced with the same titanic forces of evil, but if our faith is centered on Christ we can confidently say to the world that "the boat is not going down."

It is essentially an hour that calls for faith. If we are to stem the tide of irreligion and godlessness; if the forces that destroy the souls of men are to be kept in check, Christians everywhere must seek the Lord. Their prayers for themselves and for others must rise con-

stantly to the throne of grace. Well may we pray in the language of our familiar hymn,

"Abide with me: fast falls the even tide;
The darkness deepens; Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, O abide with me."

The abiding presence of Jesus is occasion for joy and gladness. It was that sense of peace and quietness that John Oxenham craved when he wrote,

"Mid all the traffic of the ways—
Turmoils without, within—
Make in my heart a quiet place,
And come and dwell therein. . . .
A little place of mystic grace,
Of self and sin swept bare,
Where I may look upon Thy face,
And talk with Thee in prayer."

The aftermath of this story must not be forgotten. Our danger is that we will leave

the story with the mighty deliverance which our Lord brought to the distressed disciples. That is suggestive and comforting for distressed hearts always. But, there is a significant ending to the story. When the "happy landing" was made at Gennesaret, Jesus and His disciples were confronted with new opportunities for service and helpfulness. There the great Physician healed many who were sick and brought cheer and comfort. Blessings always bring corresponding obligations. Our heritage of salvation has been given that it may become a blessing to others. The truth we have received must be handed on to others. In so doing we shall realize anew the preciousness of Him who speaks in the troubled hour, "Be of good cheer; it is I; be not afraid."



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I GO A'FISHING

GEORGE McPHERSON HUNTER, D. D.

SEVEN men stood looking out on the lake. Fishing boats were sailing away into the setting sun. Brownsails caught the breeze, and seven idle fishermen stood wistfully looking at the boats. Seven men with the smell of the beach in their nostrils, wondering what to do. Life had been emptied of its person, their Lord. What would they do? What could they do?

Peter broke the spell of inertia and painful silence when he snapped out his sudden decision, "I go a fishing!" Like an electric shock the words struck the rest and they said, "We also go with you."

They laid their hands on the boat. Up she comes on even keel.

Now altogether, push. They pushed the boat into the water, hoisted the sails, trimmed her for good sailing and Peter watched her heel over.

As they sail, let us learn some lessons.

A Lesson in Moods

This fishing trip happened two weeks after the resurrection and other miraculous manifestations of Jesus. His words still ringing in their ears, deeply surprised at the turn of events, discouraged and under the dominance of a mood, they answered the call of Peter, and the seven men went fishing.

They had been in company with the Master, faced great crowds, were constantly questioned, lived a public life with rare intervals of privacy. They were public characters with all the responsibilities that impinge on public men. Marked men, they could never be the same.

They remembered the Lord's words, "Come after me and I will make you fishers of men."

Peter, I am sure, said, "Now we know what he meant." It was no easy task to catch men. They are harder to get, and harder to hold than fish. Now our Lord whom we loved is no longer here. He comes mysteriously and slips quietly away. He is not the same Lord

Mannington, W. Va.

and master we knew. No, so different. We are better now at our old calling. Now, we go a fishing.

These men had been "plain folks," suddenly they became notables—public characters under the spot-light of publicity.

Every Christian man is a public character. You may be a quiet Christian, but you can never be a Christian on the quiet. There's no secret service in Christ's kingdom. We are called to be God's propaganda agents, His advertisers.

"Let your light so shine that men may see your good works and glorify your father which is in heaven."

And the seven men in a dejected mood, puzzled, suffering in reaction from the tragic events of the passion, with their spirits quenched, went back to fishing.

This was their hour of discouragement, and they sailed away into the setting sun to go back to their old calling.

A Lesson in Grammar

When Christ changes a man's heart "out of the abundance of the heart the mouth speaketh." His language changes. He becomes certain in his speech. He speaks positively of the things he knows.

A few weeks before, these men led by Peter had felt sure of themselves—asserted their willingness to die for Jesus if need be. They had been using the present imperative mood—living on the "imperative highlands with Jesus."

It is our blessed privilege, as sons of grace, heirs of glory, joint heirs with Christ, to use the present imperative mood in religious grammar. "I know in whom I have believed."

Positive imperative, unqualified assertions, Jesus Christ gives us sure footing in life and makes us positive about God, and puts a ring of certainty in his speech.

When in doubt we express our feelings in the subjunctive mood.

A few weeks ago these Apostles were very sure of themselves. They knew where they stood and whereof they spoke. From the high altitude of the present indicative mood they

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had slid down into the subjunctive shallows.

How goes your language in religion?

Do you shamble along in the subjunctive, saying, "I might be on God's side, I should be on his side, I would be on God's side."

Like the old vagabond in John Masefield's poem, "you just move along, not certain of anything," Jesus says, "Come unto me all ye that shamble in the subjunctive mood, and I will change your speech into the ringing realities that belong to those who have eternal life."

These fishermen had slid down, down, down from the high altitudes, the long sweeping vision, the positive assurance of truth, down into the subjunctive swamps, where the mists of doubt obscured their vision. They could no longer see the sun of righteousness shining in the skies, nor the stars by night, so they went fishing.

A Lesson in Providence

Look at these men in the fishing boat and learn of God's providence. Old theologians often talked about "prevenient grace," the grace that goes before.

Had the seven fishermen forgotten God? God had not forgotten them! Our faith in God is nothing compared to God's faith in us. He puts His cause, His honor, and His church in the hands of frail, faltering men.

These seven men were the earthly hope of the Church—God's church, in a little dancing boat under the stars.

Look at these men and remember they had in their minds all the sayings of Jesus; those cartoons that Mark drew out of the memory of Peter; the witnesses to the transfiguration of Jesus on the mountainside; all the sayings and truths that have nourished the faith of the Christian church for generations.

These truths, you will set your back against, young man, in the day when you are fighting for your manhood. They are the mighty hopes that dried the tears of the world, and started the songs of the Christian church.

Alone under the Syrian stars—

"Splendor proof,
They held themselves aloof."

Without any powerful impulse possessing their souls to tell the story of Jesus' name; alone on the calm lake as if the years with Jesus had not been; by common consent they were all bent on going fishing.

The future of the Christian church was in that frail boat!

If you are ever discouraged, tempted to be alarmed about the Church of God, go back and read this story of how God preserved his

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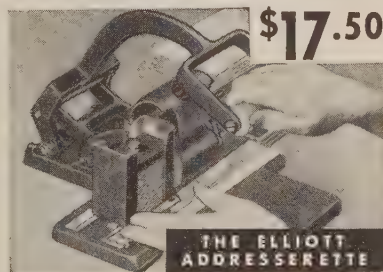
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church when all the leaders went fishing.

What if one of those sudden squalls had swept out of the hills, swept over the lake, capsized the boat and drowned the fishermen? Then the whole of the young Christian church would have been lost.

Well might the Boston mariner pray, "Keep me, my God, my boat is so small and Thy ocean so vast."

Alone on the lake, they sailed beneath the stars, and behind the rugged hills the shepherd, God, was guarding His fishermen who had gone fishing.

That night the angels held back the winds from the little boat. In the grey dawn the love-sharpened vision of the disciple who loved most, saw the Lord on the beach—recognized him.

What followed, miracles on the Lake, a miraculous draft of fishes; a miracle on land—a fire no human hand had kindled; a breakfast no human hand had prepared and a voice, like no other voice, bade the fishermen eat.

God was by the lake, and all was well with the seven men.

He hides himself so wondrously he is least seen when all the powers of ill are most abroad. He hid himself from the fishermen that he might reveal himself again in another form.

JUNIOR PULPIT

J. J. SESSLER, Ph D.

The Great Treasure Hunt

Materials:

Four small match boxes or any small boxes of the same size

Three marbles, one golden, the other blue, and the third red

Three more marbles of any color

Demonstration:

Put the three marbles of any color in one of the boxes and fasten it to your wrist under the coat sleeve with a rubber band. Place the other three boxes on a table in full view of the audience. Have the golden, blue and red marbles in a paper bag. Take the golden marble, hold it up and pretend that you are putting it into one of the three boxes. But in reality you return it to the bag when you next take out the blue marble. Pretend to put the blue marble in the same box, but as before, you return it to the bag as you finally take out the red marble. The red marble, too, seemingly goes into the same box but is secretly dropped into the bag as you crumple it, there-

by indicating that it is empty and then dispose of it by putting it into your pocket. The box you hold in your hand is believed by the audience to contain the three marbles but in reality it is empty. To make it more real, shake the box. The rattling noise comes from the box fastened to the wrist. Set all three boxes on the table. Ask a helper to identify the box with the marbles in it after you have changed their positions and moved them from place to place. Occasionally shake one of them and the rattling noise leads him to believe that he can select the right one. When he points out his selection and the box is opened, of course it will be found empty.

Story:

Most of us have been on a treasure hunt. It is great fun. It is usually played out-of-doors. Someone hides a treasure and all the boys and girls try to find it. The treasure may be anything at all but usually it is something good to eat. To find the treasure you must follow signs which lead you along all kinds of trails and byways. Occasionally you will find slips of paper which tell you where to go next. Sometimes the signs tell you to go in the wrong direction in order to mislead you. But if you follow the right signs and look hard enough, you will finally find the treasure.

Let me tell you about a great treasure hunt in which all people are looking for the treasure. The treasure for which they are seeking is happiness. Happiness is the greatest treasure in the world. The person who has happiness has everything. Where can we find this treasure? Everyone is looking for it, and I know that we too are searching for it.

(Exhibit golden marble) Here is a sign. It is a marble with a golden color. Gold means money and if we had plenty of money we could buy anything we want and then perhaps we will find the happiness for which we are looking. (Pretend to put the marble in the box)

(Exhibit blue marble) This blue marble is also a sign which may lead us to the treasure of happiness. Blue is a good color and that color ribbon is pinned on the one who wins the first prize. To win first prize and receive the blue ribbon means that the winner is just a little better than the rest. If we could win blue ribbons that would make us famous. People would crowd around us, and we would be proud of ourselves, and then perhaps we will have the happiness which we all want. (Pretend to put blue marble into the same box)

(Exhibit red marble) Perhaps this red marble can lead us to happiness. Red is an exciting color. Red makes our hearts beat a little faster. Red stands for thrills and excitement; chasing about from one place to another, first to a movie, then for a ride, then to a party, never being quiet and alone with ourselves. Perhaps if we have plenty of thrills, we will find happiness. (Pretend to put the red marble into the same box)

Now then, put the golden marble of wealth, the blue marble of fame, and the red marble of thrills into the same box. (Shake the empty box and the rattle will assure the audience that it contains the marbles. Place all three boxes on the table and as you shift their positions, occasionally shake one. Finally open the box your helper has selected to contain the marbles. To his surprise it is empty.) The box is empty; the treasure of happiness is not in it. Money, fame and thrills are false signs that mislead us. Let us not follow these to find happiness.

Money, fame and thrills are not the road to happiness. But you ask, "Where can we then find happiness?" Jesus said, "Thou shalt love the Lord thy God and thy neighbor as thyself." So you see we need not leave our own homes to find true happiness. If we are kind to our parents, our brothers and sisters and all others we feel a warm glow within us. If by our acts we lend a helping hand, the light of love will shine through our eyes. Therefore, the place to find the treasure of happiness is in our own hearts. The signs to follow are kindness, truth, goodness and love to God and our fellowmen. This is the way to the treasure of happiness.

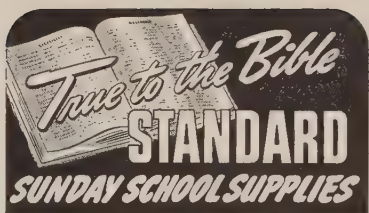
Making Your Life Count

Materials:

- An empty pay envelope, the type which has the flap at the end
- A quarter
- Two pennies

Demonstration:

Before the demonstration place the two pennies in the envelope. Just above the pennies which are resting in the bottom, cut a slit across the envelope on the opposite side to the flap. The palm of the hand holding the envelope should be toward you, with the flap pointing upward. A slight squeeze on the envelope and the pennies will open the slit. Drop the quarter into the envelope, which will slide through the slit



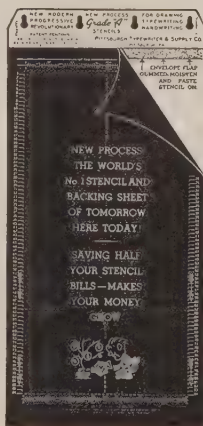
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and into your hand. Seal the envelope and hold it up in the other hand. This gives you an opportunity to dispose of the quarter. Then tearing the envelope into several pieces, the two pennies are produced, and the quarter has mysteriously disappeared.

Story:

When a wise person has saved some money he does not spend it on all sorts of foolish things. There are some people who do that and in the end they have nothing to show for it.

Jesus told of a young man who had received a good sum of money from his father. What do you suppose he did with it? He went into a far country and spent it foolishly and in a bad way until it was all gone. He had nothing to show for it. And then he was in great trouble, but fortunately his father welcomed him home again. But a wise person will not do that; he will put his money where it can do the most good.

God has given each one of us a life. What shall we do with it? If it is necessary to put our money where it can do the most good, how much more important it is to put our lives where they can do the most good. After all, your life has more value than anything else in the world. Jesus told us that again and again.

We all know how easy it is to waste money on cheap things and then in the end have nothing. It is also very easy to do that with our lives. Here is a good quarter of a dollar. Watch carefully to see what happens to it. (Perform demonstration) The quarter is gone and all I have here is two pennies. That is the way money can easily be frittered away. But what is many, many times worse than that is when our lives are frittered away.

How can you put your life where it can do the most good? Let me tell you how George Washington Carver, a Negro boy, did it. He was born of parents who were slaves. He never knew his father and his mother was taken away when he was a baby. The first ten years of his life he never attended school. Then he had to work to get enough money to stay in school. One week he lived on ten cents; he bought five cents' worth of corn meal and five cents' worth of suet and that is all the food he had for an entire week. But he worked hard and finally became a teacher in Tuskegee Institute in Alabama. The Negroes in Alabama were very poor, whole families living in small one-room cabins. Everyone

in the families including the small children worked hard in the cotton fields.

So Mr. Carver decided to do something for these poor Negroes. How do you think he did it? He had become a great scientist and from sweet potatoes he made flour, paste, breakfast foods, coffee, candy, dyes, starch, vinegar, ink, shoe blacking, molasses and wood filler. He, also, discovered that many products could be made from peanuts, which grow abundantly in Alabama. With these discoveries Mr. Carver sent many Negroes to new jobs, so that they could live better and be more comfortable. One result is that new schools, churches and libraries have been built.

Mr. Carver put his life where it could do the most good. He never boasted about all the good he had done. He always said that God was doing this through him. He taught a Bible Class for many years.

We, too, must put our lives where they can do the most good. Do not waste your life on things that are not important. Make your life count. God wants you to do something for Him in this world. There is so much to do. What do you want to be and what do you want to do? You should be thinking about that now.

Find out what you can do best and where you can do the most good. Make up your mind as soon as possible and then start getting ready for the job you want to do. Get the best education you can, work hard and keep your goal in mind. Then your life will not be frittered away like the quarter.

Jesus at the Center

Materials:

A piece of paper six inches square

Demonstration:

Fold this square piece of paper so that the creases will make nine smaller squares. Write the name Jesus in the center square and the names of some famous people in history in the other squares such as Washington, Lincoln, Luther, etc. Tear the paper along the creases. The nine pieces are put into a hat. With hands behind his back and toward the audience the performer picks up each piece of paper separately, feeling the edges with the forefinger and the thumb. The paper with the name Jesus has four ragged edges and can readily be identified by the touch, while the other pieces have one or two smooth edges.

story:

Leonardo Da Vinci painted a very famous picture called The Last Supper. It shows Jesus eating his last supper with his twelve disciples. (Exhibit a copy of the painting) Six of the disciples are on one side of Jesus and six on the other. That puts Jesus at the very center. That is the way it should be. This piece of paper (show paper) is creased so that it has nine squares. In the center square is Jesus. For us Christians, Jesus should be at the center of everything. This means that everything we do should be done to please Christ.

All of us want to live at some future time in a much more beautiful world than this one. That other beautiful world we call heaven. Jesus should be at the very center of our lives. He is at the center of this paper because he is the only one who can help us get to heaven. In one of these squares is the name Washington. He was the first president of the United States. In another square is the name of Lincoln. He set the slaves free. Washington and Lincoln were great men and they have done much for us but they cannot get us into heaven. Only Jesus can do that.

Of all the people who have ever lived or are still living you must pick Jesus as your guide and helper. It would be the most natural thing to want Jesus to help us. Let us see whether without looking I can pick Jesus from among the others on this sheet of paper. (Tear paper along creases and perform trick) Yes, I succeeded in choosing Jesus. I only hope that we will all succeed in choosing Jesus for our daily living.

Much in life is important but the most important of all is Jesus. There is a fable of a fox and a cat who were one day talking together in the forest. The fox said to the cat: "Whatever happens I am safe for I have a thousand tricks by which to escape from hunters and dogs." "Alas," said the cat, "I have only one way of escape, and I hope that this will never fail." Just then a pack of hounds came rushing through the woods. The cat used only one way of escape by climbing a tree. But the poor fox with his thousand tricks found not one that would help him. He was killed by the dogs. It is not important for us to know a thousand tricks. These cannot help us.

But it is very important that we know Jesus. He can help us. He should be at the very center of our lives.

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28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29 Whom I perceived to be accused of questions of their law, but to have nothing laid to

CHAPTER 24

AND after five days An-an-ni-as the high priest descended with the elders, and with a certain orator named Ter-tul-lus, who informed the governor against Paul.

291

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Recalling the Continental Congress

Ezra 7:27. "Blessed be the Lord God of our fathers."

1—Cultivating the Spirit of Independence

The Declaration of Independence was approved July 4, 1776, but the spirit of self-government which led to that declaration was evident nearly two years earlier in the same city of Philadelphia.

The Declaration was the work of the Second Continental Congress. A First Continental Congress had convened in September of 1774, as an extra-legal association of delegates of the British colonies.

In May, 1774, the burgesses of Virginia set the independence movement under way, though they may not have realized it then, by urging an annual session of representatives of all the American colonies. The other colonies, except Georgia, concurred in the idea and 55 delegates from 12 colonies met on September 5, 1774, in Carpenter's Philadelphia.

The sentiment which was to flame forth in the Declaration could be noted in that first congress, which outlined what it considered American rights and listed 13 Acts of Parliament which were called "infringements and violations of the rights of the colonists."

This congress met in secret session for seven weeks, sought to obtain the interest of Quebec in its anti-crown movement, issued an appeal to the people of Great Britain, worked on means to end trade with the mother country, and memorialized the residents of the colonies.

2—"These United States Are . . . Free and Independent"

The Second Continental Congress assembled in the state house of Philadelphia on May 10, 1775. On June 14, it resolved that a continental army should be raised. This Congress took upon itself the government of a new and independent nation, although it lacked force, except that of persuasion, to levy taxes or otherwise force general obedience.

But the die was now cast. The courageous delegates had gone too far to turn back, even if they had so desired.

On June 7, 1776, Richard Henry Lee moved that "these United States are, and of right

ought to be, free and independent states, that they are absolved from all allegiance to the British crown. . . ."

Some of the delegates postponed action until they had consulted with their provincial legislators back home. That was a slow process in those days of no telephones or telegraphs, yet no time seems to have been lost.

While sentiment was being sounded a committee went ahead drafting the Declaration. On this group were Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston. To Jefferson was left the task of assuming actual authorship.

Lee's motion was adopted on July 2. The Declaration's approval came two days later by 12 colonies represented. New York approved the document through its Provincial Congress on July 9.

3—Self-Evident Truths

While the Declaration quite naturally listed grievances against the crown—18 specific charges—which impelled action of the delegates, the most famous phrases of the document perhaps have been its recital of "self-evident truths, the equality of man, the right to life, liberty and pursuit of happiness, basing government upon essential justice and right of the governed.

Thus was born a new nation, destined to grow great and to offer refuge for the persecuted of many old lands.—"Observer" in the *Utica, N. Y., Observer-Dispatch*.

Another's Load

Gal. 6:2. "Bear ye one another's burdens."

A lady in Europe recently had an experience which shook her from her self-complacency. She came of a wealthy family, and had never done any work in her life. But she encountered a soldier from the front. He spoke of the hardships, remarking that he had had no pair of gloves or a muffler during the bitter cold. . . . She was no knitter, but she set out to learn. One muffler completed meant on man less would be cold. There are so many needy hearts, so many loads. Can we not do something to aid humanity and at least brighten one life?—*Dr. J. W. G. Ward*.

Would Serve Country

Luke 7:5. "For he loveth our nation."

I don't want to sound sentimental but I had been working in this country for more than 40 years. It had been pretty good to me. I was in a position to work for nothing, and I felt that if I could do something for the country, I would like to do it.—*William S. Knudsen.*

A Boston Celebration

Dan. 3:5. "All kinds of music."

Although Americans still talk about the jubilation that followed the false report of the armistice in 1918, and the real news a bit later, there is no record that the end of the World War was marked by any such blare of brass as that in Boston June 17 to July 4, 1872.

At the peace jubilee held there seven years after the end of the Civil War there was an orchestra to give a series of concerts—and what an orchestra! It had 200 first violins, 150 second violins, 100 violas, 100 cellos, 100 double basses, 24 clarinets, 20 bassoons, 24 French horns, 4 tubas, 4 side drums, 1 monster drum, 24 flutes, 20 oboes, 24 trumpets, 24 trombones, 6 pairs of tympani, 2 bass drums and 2 triangles.

But even that wasn't all. Besides this orchestra there were brass bands totaling 800 instruments, which sometimes played with the orchestra and once performed Verdi's "Anvil Chorus." For the piece the musicians were helped by 100 firemen lustily pounding 50 anvils. And by way of climax, there was a battery of guns outside!—*Answers, London.*

The Right Spirit

Luke 7:5. "For he loveth our nation."

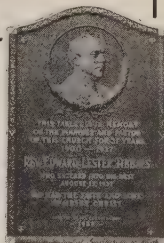
Just now, when many people seem unwilling to get right down to grips with the national defense situation and to do what it demands, it is refreshing to read a wire from P. K. Wrigley, president of the gum company, to the Defense Board. In it Wrigley offers to let the defense board have 500,000 pounds of aluminum which the company had stored up to make the foil in which its gum was wrapped. In the interest of national defense," Wrigley wired, "we will be more than glad to change our wrapping and make available to you our entire stock of aluminum ingots."

Whether this offer would be helpful, technicians with the Defense Board will have to say. But the spirit is admirable. First, it was

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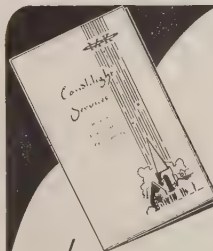
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voluntary. Second, it involves considerable trouble and probable real financial cost.

It says, simply, "Here is what I have. Can you use it?"

What this country needs is 130 million more people saying the same thing.—*Editorial in the Utica, N. Y., Observer-Dispatch, April 9, 1941.*

July Fourth

I Cor. 16:13. "Quit you like men, be strong."

God looked down and said: "There must
Be one great nation I can trust;
One country, free from all the weight
Of ancient bitterness and hate
To hold secure on land and sea
The blessings of democracy."

"And such a country I will build,
A nation happy, brave, and skilled,
A land of worship; land of good,
Of friendship and of brotherhood,
And there a flag shall be unfurled
Betokening hope for all the world."

"There shall no tyrant force be raised!
No ruin follow men power-crazed
There every eye that seeks shall see
The glories of democracy,
And while that starry flag shall fly
Man's liberty shall never die."

"And now today we understand
Ours is that banner; ours that land
And ours that purpose! Let us then
At freedom's altar fires again
With patriot zeal our faith renew
To every task that we must do."

—By Edgar A. Guest.

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Life an Exciting Business

II Cor. 5:7. "We walk by faith, not by sight."

I find life an exciting business, and most exciting when it is lived for others. If the blind put their hand in God's, they find their way through the dark more surely than those who see but have not faith or purpose.—*From Helen Keller in the N. Y. Times.*

"Through Peril, Toil, and Pain."

Matt. 5:10. "Persecuted for righteousness' sake."

Recently I visited the catacombs of San Sebastiano in Rome. More than eight miles of subterranean passages, on three levels, give

back to us the burial places of the sacred dead of those first three Christian centuries. Over three million Christian graves have been identified as a testimony to the reach of the gospel during its first three hundred years. I was particularly impressed with the fact that some of the crypts I saw were surmounted by an arch. Upon inquiry I discovered that only the burial places of the martyrs who met a violent death were thus designated. I was told that one hundred and seventy-four thousand such graves had been discovered and marked in the catacombs of Rome. They wrote in blood their conviction that Christianity was by its very nature a challenge to the world order, a thrust at intrenched iniquity.—*From "The Basic Beliefs of Jesus" by Paul B. Kern, Cokesbury.*

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

Independence and Oratory

Ephes. 6:20. "That I might speak boldly."

Our national life has witnessed many great orators and statesmen. If one will but study their speeches and life, he will discover the large place that religion played in their political views. Behold a few names: Patrick Henry who said much more than "Give me liberty; or give me death." An old man in his last speech, he pled for unity and tolerance in a greatly divided government: "Let us trust God and our better judgment to set us right hereafter. United we stand; divided we fall. Let us not split into factions which must destroy this union; upon which our existence depends. Let us preserve our strength for the French, the English, the German or whoever else shall dare to invade our territory and not exhaust it in evil commitments and intensive wars." Study Clay, Webster, Wendell Phillips. Grady, Beecher, Bryan, Wilson and the Beveridges for both their style and content. Why not read more biography concerning the lives of the early leaders of our democracy and the problems they had to face? We may the better solve our own.

Labor and Independence

Philemon 1. "Dearly beloved and fellow-laborers."

The social parvenus who a few years back scornfully turned up their noses at honest but menial toil should by this time feel a little shamefaced and chagrined, if not religiously

repentant. How much better they and the entire world might now be, had they more esteemed the place of labor as a power and force in the creation of personal character and self-respect? Had the inalienable rights of labor been a major concern of Church and Society, with but one tenth of the present interest, the brown shirts and black shirts might never have overthrown organized government. Bitter clashes between the "Haves" and the "Have Nots" might have been averted. The rights of labor are well defended by the principles of Christ, the carpenter's Son. He does not arbitrate nor conciliate, however, unless He is invited in as the Mediator.

Patriotism at Home

Jas. 4:1. "What causes wars and fights?"

A student of St. Olaf College, Northfield, Minn., wrote Senator Borah for a suggestion to meet the "growing war menace" in Europe. The Senator in reply (see Congressional Record, April 11, 1939) advises American youth to "investigate for themselves the real issues which threaten to involve us in another European war." With abhorrence of Nazi-ism, and Communism, he counsels against being misled that the real question over there is democracy versus totalitarianism *per se*. "These European powers, whatever may be their ideology or political views, pursue one and the same course when they come to deal with international affairs," said the Senator. "They all alike violate treaties, disregard the most fundamental principles of right, pursue methods which inevitably lead to war, and then call upon the United States and Canada, and other nations to save them from their intolerable and vicious methods." Borah contended that "American youth will take care of the devil's brew of Nazi-ism, Fascism and Communism on American soil" and here only. Intelligent youth will not be sold again and within a fortnight as they were at Versailles. Let us never confound European (so-called) democracy with the American brand of democracy. "Blessed are the peacemakers" is more than a sentimental gesture to an increasing number today.

Spiritual Compound Interest

Matt. 25:21. "Well done, my excellent, faithful slave."

A pastor, Rev. Rutan of the Trinity Episcopal Church at Shamokin, Pa., is credited with an objective and decidedly practical applica-

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tion and demonstration of the principles underlying the parable of the Talents. Facing a large church debt, he conferred with his vestry and through individual members received \$152. This was the "talent" money—all in one dollar bills. Each bill was given to the congregation, following a sermon on the Talents with an appeal to multiply their talents. Within a month, nearly \$4.00 for every \$1.00 given out was returned in sealed envelopes. All sold something or made sacrifices to multiply their talent. In other words, instead of increasing the talent from their personal possessions—they put the talent and themselves to work. The Bible is a very practical book in Church Methods, when rightly interpreted.

Freedom's Meditation

Acts 21:39. "A citizen."

Consider a few weighty problems of both church and land. Consider Labor. Who will control labor, government or private enterprise? When, where and how shall a man work within our democracy? Suppose he refuses to abide by mandates of either one, will violation constitute a crime punishable by fine and imprisonment, perhaps both? These are questions which concern the general welfare and of course affect man's religion and peace of mind and soul. Suppose all of us Americans ask ourselves this question today: Are we functioning under the benign influence of the protective doctrine of individual supremacy, or are we working under a growing supremacy of the state? What is the relation of church and state? Shall the church be absorbed in the state or the church made supreme to the state? Is a theocracy identical with the kingdom of God today? Are the principles of a political democracy identical with a Christian community?

Inter-Class Brotherhood

Rom. 1:14. "I owe a debt both to Greeks and to foreigners."

If we are ever to have a World Christian Community, it will have to transcend racial, social and religious prejudice. In pleading for the international and ecumenical mind and the inter-racial relationship, there is one *inter* the church must steer clear of, viz., an inter-class consciousness of separateness and aloofness. Never mistake an inter-class religion with inter-class feuds and bickerings (whether in war or peace times). The genius of the church in the past has ever been its ability

to function as a spiritual clearing-house for all classes, races and colors. Let us not allow propaganda (domestic or foreign) to cheat us of our spiritual Magna Carta.

Dr. Scherer Returns To Radio

The Rev. Dr. Paul Scherer, one of America's greatest preachers, returned to the air on Sunday, June 1st, for a four month series of weekly sermons over the WJZ blue network of the National Broadcasting Company, 4 to 4:30 Eastern Daylight Saving Time.

About 80 independent stations will carry this program, called Sunday Vespers, sponsored by the Laymen's Radio Committee of the United Lutheran Church in America. This is the ninth consecutive year that Dr. Scherer, pastor of Holy Trinity Church in New York



REV. DR. PAUL SCHERER

City, has preached this summer series of sermons.

Dr. Scherer has lectured and preached at many of the major educational institutions in this country and several have awarded him honorary degrees.

He has also preached two series of sermons in England, and he is a frequent contributor to religious journals, the author of an English translation of Ulrich Von Hurren's *Vadiscus*, and two volumes of sermons.

NBC reports that the Sunday Vespers services last summer brought a response of 26,500 pieces of mail.

Funds for the presentation of this program are provided through voluntary contributions.

NEW BOOKS

For Your Library

REALITY IN RELIGION

By R. Ames Montgomery. Revell. 160 pp. \$1.50.

Dr. Montgomery faces the fact that people today are demanding what they call "reality in religion." He hears men saying, "Give us something real on which we can rest with confidence, to which we can return when we stray, in which we can trust though the world breaks down." He asks, "Can this plea be met and its yearning be satisfied?" And he answers, "Yes, it can." In his persuasion, the author writes his book.

Without delay, or much ado, Dr. Montgomery takes his readers to the cross of Christ, to the Gospel account of Christ's resurrection, to the incidents and events following the resurrection, in "Studies of the Atonement of Jesus." He pleads "the case for reality" on the basis of the historical evidence furnished by the men and women who walked with Jesus both before and after the resurrection and on the basis, also, of the creative miracle of Christ's continuing presence and power among men.

Dr. Montgomery is Professor of Homiletics in the Presbyterian Theological Seminary at Chicago, and his *Reality in Religion* is a fine example of the homiletic art. Beyond that excellence, the book speaks the great affirmations and utters the great Christian assurances. Whether the common man, who is crying out for "reality in religion," will find the answer to his cry in Dr. Montgomery's book, there is very great question.

Personally, I do not think he will; and for the reason that the answer the common man is looking for is not in this book. One reads what Dr. Montgomery has written, and there is much of value in it, but one turns from it still haunted by the lines of Myrtle G. Burger in her brief poem, *Starvation*,

"Thy hungry people kneel for bread

Around Thy bounteous board;

How long will priests the food withhold,

And feed them husks instead?"

—Harry W. Staver.

HONEST RELIGION

By John Oman. Cambridge: University Press. New York: MacMillan. \$2.25.

It was in May, 1939, that Dr. Oman died. After his death the manuscript for this book was found on his desk addressed to the publisher. Dr. Ballard, a son-in-law, and two friends of Dr. Oman have seen it through the presses. It is based on various addresses given at Cambridge, where he taught.

These essays, in general, continue thought expressed in other of Dr. Oman's works, as in "The Natural and the Supernatural" and "Grace and Personality." In this book he raises questions of importance in the light of the world situation before his death, and gives certain answers. In some cases answers are omitted.

Perhaps the author's own words from his preface best describe his aims: "Seeing how many have found justification for intolerance and persecution in the assurance of honest conviction is their peculiar possession, it may be necessary to explain that the title *HONEST RELIGION* is forth an aspiration of what has no limit or finality, in which the essence is humility towards God and charity towards man, an ideal for all, but not an attainment for any, and certainly not by the author. Rather it speaks of what, had I been patient enough I might have said, wise enough I might have valued, humble enough I might have possessed, kind enough I might have used for higher service."

Reading that one is immediately reminded of two



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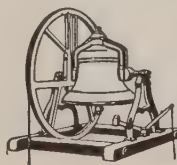
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statements from Oman's "Grace and Personality": "Only by being true to ourselves can we find the reality we must absolutely follow; yet only by the sense of a reality we must absolutely follow can we be true to ourselves" and "All things work for evil to those who love themselves."

His "Grace and Personality" ought to be better known in this country. However, in the present, and his last work, he leaves a valuable legacy. Those who know him through his works will want this book.

—W. R. Siegart.

THE WORLD-VIEW OF JESUS

By Elmer W. K. Mould. Harper. \$2.00.

Dr. Mould is professor of Biblical History and Literature at Elmira College. Were one to give a label to his point of view it would be "Ethical Idealist." But I do not like labels.

In this work Dr. Mould sets forth Jesus as a teacher and philosopher against the philosophic background of his time. Yet when that is written the best is untouched. As the author puts it: for Jesus, "life was something to be lived rather than something about which to speculate or construct a systematic theory." However he remembers Boyd Scott's statement: "There is no ethic that can ultimately be divorced from its theory of reality."

The plan of each chapter is to set forth the teaching of Jesus' day on a given subject, and then to present Jesus' teaching on the same subject. An interesting statement is this: "His (Jesus') view of immortality... was grounded, not on the essential immortality of the soul as such, but on the moral character of God as love."

His weakest chapter is the one on "Evil." His best chapter is the one on "Enduring Values." In this latter chapter the author seems to take his cue from the statement of William E. Hocking: "Originality is not measured by the amount of change, but by the depth of re-thinking." Here the author makes valuable contributions. Perhaps these few words will give an idea of his conclusions: "In its ultimate reach Jesus' ideal is a social ideal. It is the ideal of God and man in perfect society... This hope of a future coming of God's kingdom in which the ideal righteousness will be realized is a permanently valid incentive to human behavior. Jesus' view of the future was not an impossible Utopia. The thing that gives it its enduring value is the solid moral and religious substance on which it is grounded in his world-view, the ethical idealism which is the basal element in it."

This is the sort of book which helps to give a picture of Jesus' day and His place in it. It will also turn one to a reconsideration of the enduring values of Jesus' teaching. It is a worth-while book.

—W. R. Siegart.

AN ENLIGHTENED CONSCIENCE

By Irl Goldwin Whitchurch. Harper. 282 pp. \$2.50.

Here is a modern prophet proclaiming, for these times, the vigor of Isaiah's "thus saith the Lord" and saying in the language of today, "Bring no more vain oblations; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." One catches the tone of James, too, and his "faith without works is dead." Likewise there is the temper of Jesus as emphasized in his "first make the tree good." In a word, this book contains a vital, dynamic summons for the restoration of the moral content that is in Christianity. Nor is the author hesitant to say that "a Christianity which softens its moral element has already turned traitor to its founders."

We are not left to guess where Dr. Whitchurch's interest lies, in this book, for he specifically tells us that "my interest in these pages lies with the development of an enlightened conscience." Neither are we left to grope for the central idea of the book for we have the word about that, "The central idea is that, rightly understood, the Scriptures contain invaluable source material on the universal moral situation." Treating the Bible as "a panorama of developing moral life," in which "we observe pioneers blazing new moral trails for themselves and all humanity," the tale of moral and morality is told from the "moral barbarisms" of the earlier Scripture books through the "moral insights of the great eighth century prophets up to the point where 'Christianity reaches its climactic expression in the majestic personality of Jesus.'"

The burden of the book is that Christians today are in some considerable number at least, morally illiterate. The conscience needs enlightenment and educating. This will need energizing. Christianity must get down in the realm where the springs of action are. Men must be made to know that "faith and righteous living must go together" and that "a religious faith with the moral elements left out is a monstrosity." In a fine closing chapter the question, "What Must We Do?", is asked and answered. And the answer may be summed up, in any words of the book but in the words of the great Apostle in his Ephesian letter—"Unto the knowledge of the Son of God and that full measure of development found in Christ."

One feels intensely the sturdy conviction of the author, comes under the spell of his high purpose, rewarded by the author's wide acquaintance with the moral philosophies and enriched by the clear, positive exposition of the subject matter.

—Harry W. Staver.

LIVING RELIGIONS AND A WORLD FAITH

By William E. Hocking, Macmillan. 269 pp. appendix and index. \$2.50.

To envision sanely a world faith requires a great degree of understanding than of prophetic ecstasies. *Living Religions and a World Faith*, Professor Hocking demonstrates understanding of the living religions. If these are not dealt with in the usual fashion. Instead of reviewing what are reputed to be the main features of the several religions, the author confines himself to their "growing edges." It is in these relevant aspects of the actual religions that the hope of a world faith lies.

There is little comfort here for those who would formulate a synthetic religion without solving the issues between the particular religions. Religion must be not only universal, but particular as well. Those who would make Christianity the world faith by uprooting persons and peoples, by requiring that all ties with their past be cut, and be thus transplanted into a complete, final, and "only way" system, will likewise be without comfort in this volume. It is the "way of reconception" which is advocated. A growth in our understanding is essential, for such growth brings the power of interpretation. "To interpret is the best way in which one religion can bring to another." Reconception is, according to the author, the way of a true conservatism.

The emerging elements of world faith are the recovery of supernature and the nemesis of humanism, which

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as won its victory and is dismissed. Added to these elements is the present world disorder; a disorder which necessitates new course-making. Is Christianity prepared to chart the new course? There are doubts in the author's mind. Christianity in its present stage of development has not solved its own immediate problems. Also, there are values outside of Christianity which need to be preserved. The personal judgements of the author as to what these values are will be found helpful and thought-provoking.

For the mission minded, here is a compass for planning future mission enterprises. The theological minded will find new avenues for conquest opening to him. To all, it is a challenge which cannot be evaded.

—Darwin X. Gass.

THIS IS THE VICTORY

by Leslie D. Weatherhead. Abingdon-Cokesbury. 276 pp. \$2.00.

When the minister of the famous City Temple in London can write a book on Faith, the allies of Faith, and the Onward Look of Faith, as Dr. Weatherhead has done, and sound forth a note of confidence in God, point the way by which others may share that confidence, brush aside the false foundations upon which we have been trying to raise the structure of religion, and at the same time leave all bitterness, anger, and war propaganda to others, it is an achievement not only notable but unique. "This is the Victory," is a book of realism written amid the showers of incendiary bombs dropping around the author's home and pulpit, but no war crisis turns Dr. Weatherhead away from a clear, positive shaken hold of Christ, nor to a consideration of themes of minor importance. The volume will stir the emotions of the American reader, and challenge him to examine his personal interpretations and applications of Christianity. The volume answers many of the questions which are puzzling good people these trying days, and answers them satisfyingly, fully, with consideration not only of the strange times in which we live but also of the divine faith which is ours.

—Charles Haddon Nabers.

MY RELIGION

Walter D. Mehrling. Fortyn's. 54 pp.

The procedure of the author, in this little book, is to choose a verse of Scripture and preach a sermonette out of it. There are one hundred and one selections based on verses from the Ten Commandments, the twenty-third Psalm and other Psalms, the Beatitudes, the Lord's Prayer, the Words from the Cross and various sayings of Jesus, and the Letters of the Apostles, especially Paul. The book is interesting but nothing impressive. It seems to be designed to serve as a book of devotions.

—Harry W. Staver.

SEVENTY TWO SERMON TRAILS FOR BOYS AND GIRLS

Carl S. Weist. Harper and Bros. 161 pp. \$1.50.

SEVEN YEARS TALKS TO CHILDREN.

Edgar P. Dickie. Revell. 184 pp. \$1.50.

It was interesting to this reviewer to have these two books for review at the same time. The first one comes from the pen of the pastor of the Community Church of Mt. Vernon, N.Y., and follows his previous book of short while ago. The second comes from the Professor of Divinity in the University of St. Andrews, Scotland.

Both of them have the happy knack of getting their message across, drawing their material from contemporary happenings of children. Neither book "talks down" but rather shares experience that is helpful. Both follow Biblical texts carefully. Both are simple and direct of the two, the one by Dr. Dickie seems to mark a bit better.

Church School teachers, parents, ministers, will find all of these books helpful in their ministry to children.

—Gordon W. Mattice.

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CURRENT RELIGIOUS THOUGHT: A DIGEST
By Charles S. Macfarland. Revell. 185 pp. \$1.50.

In this book, which is not too large, the author, a former General Secretary of the Federal Council of the Churches of Christ in America, reviews forty-five of the outstanding books of last year. He places the books in eight general classes as follows: "Contemporary Theology...Current Religious Philosophy and Ethics...The Exhaustless Study of Jesus...The Church and the Kingdom...Re-examinations Of the Social Gospel...Psychology and Religion...Personal Religion...Christianity and Crisis: God or Caesar." The reviewer has read several of the books in the list and judging from the treatment of these books the author tells very well what each writer is trying to say. He is not highly critical, although where he finds himself in disagreement he does not hesitate to say so. The final chapter is given to the author's analysis of current religious thought. Many ministers will find this volume a valuable guide to reading, especially to the planning of reading on any one of the general topics mentioned above.

—Wm. Tait Paterson.

LIFE'S INTIMATE RELATIONSHIPS
By Talmage C. Johnson. Abingdon-Cokesbury. 205 pp. \$1.50.

The old fairy stories used to say "So they were married and lived happily ever after." Many have found that it does not always work out that way. Marriage means many adjustments including financial, social, personal, sex, parenthood and family. Frankly, yet wholesomely, the pastor of the great First Baptist Church of Kingston, North Carolina, discusses these necessary adjustments in the light of Christian ideals.

This is a valuable addition to the growing library of books on the problem of making a home. There are six common foes of human happiness that make home making difficult. They are fear, worry, loneliness, unkindness, ignorance and selfishness. Life's intimate relationships are rooted in the desire to meet and overcome these foes.

In the intimate relationships Dr. Johnson offers the resources of Christianity as the only answer to the problems and the friction which inevitably come. It is

not a luxury but a necessity. It is not something you can postpone until you die but a power that is needed for present daily living. It does not restrict but it enriches life.

In the appendix the author adds a fine set of questions for each chapter to be used by study groups. There is also a fine Bibliography for each topic discussed.

—Charles F. Banning.

LAMPS WITHOUT OIL

(Continued from page 365)

even to this day, hold aloft the lamp of Education wherein there is no oil of Character and the lamp gives no light. Some are of wealth who hold aloft the lamp of riches wherein is no oil of Culture and their lamp gives forth only smoke and soot. Some of them lift high the lamp of industry wherein the oil of Service has run out and the wick of profit is charred and burned. Some hold aloft the lamp of patriotism wherein is no oil of understanding and their lamp is soon snuffed out. Aye, in the church, some hold aloft the lamp of religion but their light has also gone out because in the lamp is not the oil of sacrifice. Likewise, the door to happiness is shut to all the children of the foolish Virgins.

And the prophet sought a quiet place where he might examine his lamp to see if there was any oil therein.—Charles F. Banning.

FUNERAL ADDRESS

(Continued from page 363)

up to view. What he did to the deceased, to the bereaved, and to the audience could not be stated in an article of this length. As he continued, I could see expressions change on the faces in the audience. The intruder did not help the cause of Christianity at all among many of those people.

There are three groups of people at every funeral; the members of the immediate family and relatives, people who go to church and people who don't. The first consideration of course, must go to the members of the bereaved family. And here is where another atrocity may be committed. A pastor may play upon the emotions of those who mourn but doing so is not only thoughtless, he is downright harmful. If the mourner cannot look to the pastor for kind and thoughtful consideration, from whom can he expect it?

While I was a student in Seminary I spent a Summer in a Home Mission Field in the mountains of West Virginia. These circuit-riders who covered those remote regions used to make a funeral into a terrible ordeal. The aged mourners bathed in tears and buried in moans for several hours. I have witnessed



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the same thing, in lesser degree, among urban people. When death comes into a home it brings with it numberless unpleasant tasks and terrible strain. The day of the funeral is the climax to the ordeal. The preacher can add to its horrors by still further exhausting their emotions, or he can bring sympathy and comfort. He should desire to spare them tears rather than to multiply them.

The preacher need give little consideration to the second group—those who go to church. So long as he brings a message from Holy Writ that expresses the love and abiding presence of a loving Heavenly Father, he has met his obligations to them. But he needs to give serious thought to the group that does *not* go to church. I do not favor the idea of preaching "hell and damnation" to them just because this is his one chance to preach *at* them. That method alienates them still farther. They know that the preacher has them in a spot where he can thunder at them if he wants to, but they will resent it if he takes advantage of the situation.

This is the preacher's opportunity to build up respect for the church and religion, not to mention his own particular prestige in the community. It is here that he has his chance to show what the Gospel he preaches can really do for those who need it. Here he can preach God's love and comfort and consolation.

It is now that he can let the deceased's life stand on its own merits, so far as the public is concerned and on the merits of his behaviour so far as salvation is concerned. They know the departed in a way that no minister can ever know his parishioners. Even though they do not go to church, they do know that it is God Who judges and that every soul must stand before the Judgment Seat, there to render account for the life lived in the flesh. They will have respect for the preacher who saves the soul of the departed in the hands of a merciful Father in Heaven.

The funeral oration is one of the most important tasks a preacher has to perform because it offers such an opportunity for tact and common sense and good judgment. It is his most frequent contact with the unchurched and the impression he creates upon them will determine their general response to his work. The Christ he has the chance to preach at a funeral is the Christ Who is lovable and merciful and comforting. But he will not present that kind of Saviour if he is guilty of atrocities in his treatment of the deceased, the bereaved, the unchurched in his audience.

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